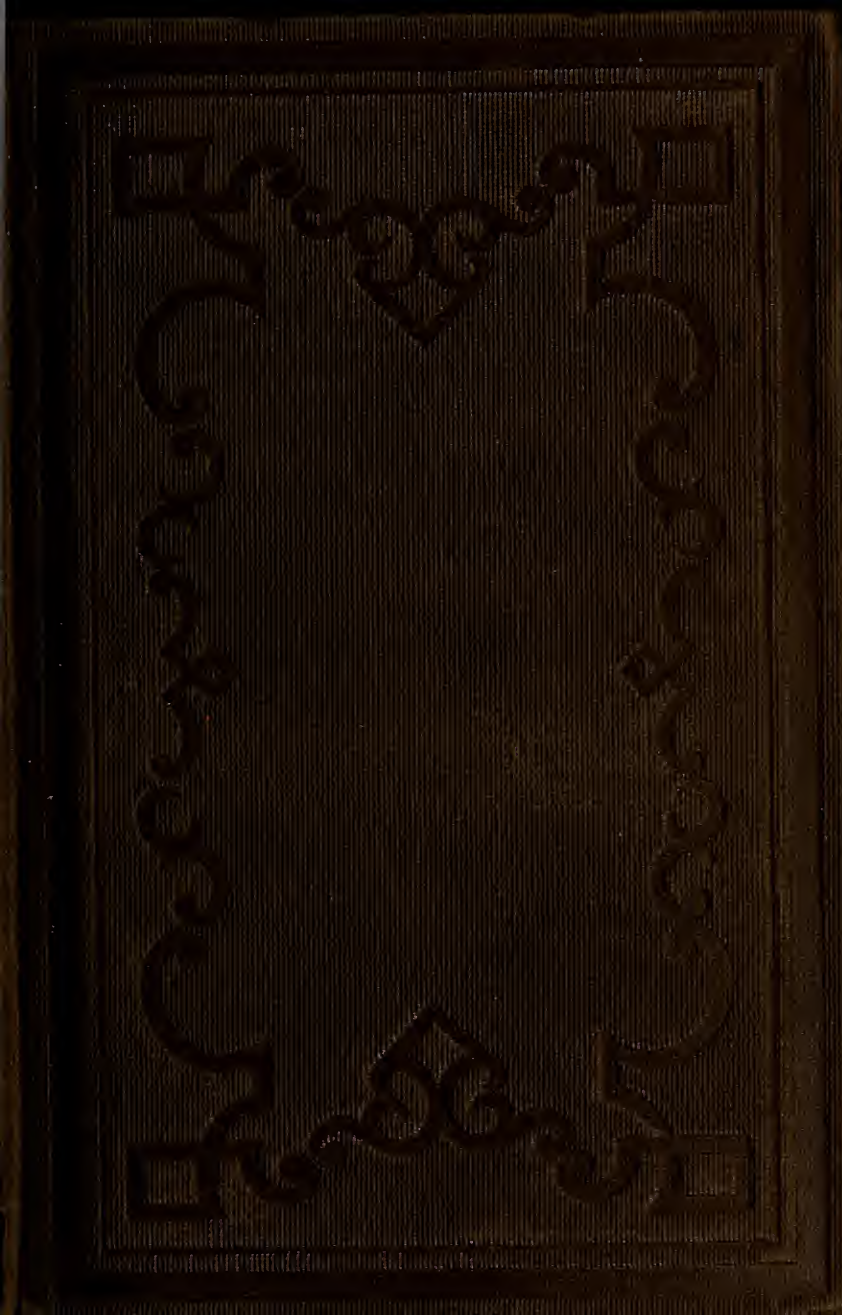




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A
BRIEF ILLUSTRATION
OF THE
PROPHECIES AND PROMISES
OF
GOD'S WORD;
CONCERNING THE KINGDOM OF GOD;
AS REVEALED IN
DIFFERENT PHASES IN THE SCRIPTURES
OF THE
OLD AND NEW TESTAMENTS.

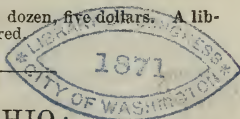
~~~~~  
BY THE WHITE MOUNTAIN PILGRIM.  
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"But I will shew thee that which is noted, in the
Scriptures of Truth."—DAN. x. 21.

E. B. Rollins

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ADVERTISEMENT.

THE writer of this brief Treatise, having been devoted for more than forty years, to an itinerant ministry, in traveling and preaching the gospel, in more than twenty of the United States, and in four of the British Provinces, has discovered that while fictitious and Romanical works are extensively circulated, and read with a fascinating zeal, the study of the Bible is too much neglected. And, that in a special manner, the Prophecies are considered uninteresting, and too intricate to claim attention, or to be understood.

This circumstance has induced the writer to give more attention to the prophecies, and, for a few years past, to dwell more on the subjects of prophecy, in his preaching, than is customary in these days. But the failure of the strength of lungs, with which he has usually been blessed, admonishes him that he must soon leave the walls of Zion; and he has, therefore, taken his pen, and committed some of his views of prophecy, to writing; hoping that the perusal of this brief work, may call the attention of those who read it, to a more diligent study of the Holy Scriptures.

The Author does not pretend to be the originator of all the sentiments contained in this work; for many of the most important principles of doctrine, here set forth, have been advanced by many of the most learned and pious expositors. And although this book has been

written, without any other book in sight or reach (except the Bible, and Concordance, and Dictionary), yet the author acknowledges himself much indebted to Bishop Newton, Cotton Mather, and many others, for instructions on the subjects on which he has treated, in this Illustration.

Some years ago the appellation of White Mountain Pilgrim was fortuitously attached to the Author, by the public, on account of his having originated from the borders of the White Mountains, and spent most of his life in traveling and preaching. He has therefore concluded to use this venerable name, in the publication of this work; that the public may have an opportunity to read and judge of the correctness or incorrectness of it, by the numerous quotations from the Bible, and not by the merits or demerits of the

AUTHOR.

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INTRODUCTION.

As CHRIST is the end of the law, so is he the end of the prophecies. And the whole of God's dispensations to man, originate and centre in him, as the Alpha and Omega, the first and the last, who was before all things, and by whom all things consist: and in whom all the prophecies and promises are yea, and amen, to the glory of God the Father.

Prophecy not only reveals future events, but by it the history of the whole Patriarchal age was recovered, by Moses, and handed down in the Pentateuch to later generations. And by it the instructions concerning present duty, as well as the knowledge of future events, are communicated from God to man. The apostle Peter considered it more sure than heathen Fables, or even the history of events, related, or written by eye-witnesses: and encourages us to take heed to it, as to a light shining in this dark world, until the millennial day dawns, and the Star, which visited us at the first advent of Christ, arise in our hearts at the resurrection, as the root and offspring of David, the BRIGHT and the MORNING STAR.

The mystical and allegorical constructions put upon the Prophecies, by unbelieving and visionary interpreters, has bewildered the minds of many, who seem either to be fruitful in imagining vague notions concerning

their meaning, or to despair of obtaining any correct understanding of them. But why should it be thought reasonable, that God, in revealing his word, means different from the plain, literal meaning of it, or that he will fulfill those predictions which remain to be fulfilled, in a manner different from those which have been accomplished? It requires no greater stretch of credulity, to believe that the saints shall inherit the new earth, than to believe the account given of the creation and peopling of this earth. Nor is it any more inconsistent to believe that the Lion will eat straw like an Ox, and lie down with the Lamb, peaceably, than that he ever did those things.

We learn from the account given of the creation, that, on a certain day, God created every beast that creeps upon the earth (and the lion was one of them), and that he created every tree bearing fruit, and every herb bearing seed, for food, for man and beasts, on another day. But it is evident that the lion did not live on animal food; for he could not eat his fellow animals without killing them. And there were no instances of death, before sin abounded.

The Author does not feel himself at liberty to depart from the plain, literal, common sense import of the Scriptures; unless they are represented as metaphors, and parables, by being called such; or are connected with figures, or couched in such language as shows them to be allegorical, by being expressed in phrases of comparison, such as the following, for example: *Like unto, or is as, or like, &c. &c.*

It is to be regretted that so many, in modern times, are disposed to subvert the Scriptures, by saying, as they did anciently, "Ah Lord God! doth he not speak

parables?" If one takes the liberty to invent, or imagine a figurative meaning of scripture, others may take the same liberty, and produce a multitude of different figures, and each be entitled to equal credibility. And thus we are left to mere conjectures, instead of having a revelation that is tangible, and reasonable, and certain.

From these considerations, the Author has been deterred from using long and labored metaphysical arguments, and has briefly expressed his views, and quoted the Scriptures, from which he has derived the sentiments he endeavors to illustrate; that those who read may be able to compare them with the only infallible standard of divine truth: THE BIBLE.

While prosecuting this work, the Author has been filled with admiration, in finding so much in the Bible to confirm the literal meaning of the Scriptures, and that, as yet, nothing has been discovered that is inexplicable, or contrary to such meaning. And if the reader is as much delighted in perusing the work, as the Author has been in the pleasing task of writing it, he will not regret the attention thus devoted to this important subject.

In hopes thus to contribute to the promulgation of gospel light, and truth, and in aiding and edifying Christians, and of convincing such as may be skeptical, and persuading them to believe the Scriptures, this little Treatise is respectfully and affectionately dedicated to the public by the humble

AUTHOR.

"THE Bible is justly esteemed
The glory supreme of the land,
Which shews how a sinner's redeem'd,
And brought to Jehovah's right hand.
With pleasure we freely confess
The bible does all books outshine,
But Jesus, his person and grace,
Affords it that lustre divine.

In ev'ry prophetic book
Where God his decrees hath unseal'd,
With joy we behold as we look,
The wonderful Savior reveal'd ;
His glories project to the eye,
And prove it was not his design
Those glories concealed should lie,
But there in full majesty shine.

The first gracious promise to man,
A blessed prediction appears,
His work is the soul of the plan,
And gives it the glory it wears.
How cheering the truth must have been,
That Jesus the promised seed,
Should triumph o'er satan and sin,
And hell in captivity lead !

The ancient Levitical law
Was prophecy after its kind,
In types there the faithful foresaw
The Savior that ransom'd mankind.
The altar, the lamb, and the priest,
The blood that was sprinkled of old,
Had life when the people could taste
The blessings those shadows foretold.

Review each prophetic song,
Which shines in prediction's rich train,
The sweetest to Jesus belong,
And point out his sufferings and reign :
Sure David his harp never strung
With more of true sacred delight,
Than when of the Savior he sung,
And he was revealed to his sight.

May Jesua more precious become—
His word be a lamp to our feet,
While we in this wilderness roam,
Till brought in his presence to meet.
Then, then we will gaze on thy face,
Our Prephet, our Priest, and our King.
Recount all thy wonders of grace,
Thy praises eternally sing."

SECTION I.

THE EVERLASTING KINGDOM OF GOD

TEXT: Psalms ciii. 19, "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all."

According to this text, we understand that God prepared a throne for himself in the heavens, and reigned as the Supreme Ruler of the Universe of worlds, before this world, or our solar system of worlds was created. For he inhabiteth ETERNITY, and we can no more consistently limit the beginning of his reign, than we can set bounds to the future duration of his dominion.

Behold, God is great, and we know *him* not, neither can the number of his years be searched out.—Job xxxvi, 26.

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.—Isa. lvii, 15.

And while we expect that he will rule eternally hereafter, we may, with equal propriety, believe that his kingdom has ruled over the inhabitants of other worlds for millions of years.

For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night.—Psa. xc, 4.

Daniel describes the throne of God in a striking coincidence with the idea that the local place of God's throne is a SUN, or Solar Planet; around which other solar systems revolve.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, and his wheels *as* burning fire.

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.—Dan. vii, 9, 10.

How exactly does this agree with the fact of a planet of fire, surrounded with other planets of burning flame, as wheels revolving like stars around the sun!

When the door was opened in heaven to John's vision, he saw this throne, and him that sat upon it; and also those that surrounded it.

After this I looked, and behold, a door *was* opened in heaven: and the first voice which I heard, *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

And immediately I was in the Spirit: and behold, a throne was set in heaven, and *one* sat on the throne.

And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne in sight like unto an emerald.

And round about the throne *were* four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

And out of the throne proceeded lightnings, and thunderings, and voices. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

And before the throne *there was* a sea of glass like unto crystal : And in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

And the four beasts had each of them six wings about him; and *they were* full of eyes within : and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

And when those beasts give glory, and honor, and thanks to him that sat on the throne, who liveth for ever and ever,

The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

Thou art worthy, O Lord, to receive glory, and honor, and power : for thou hast created all things, and for thy pleasure they are and were created.—Rev. iv, 1-11.

It has been very common for expositors to represent the Beasts and Elders, as being some class of mortal agents ; but, it is evident that they are celestial beings.

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Above it stood the seraphims : each one had six wings ; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried unto another, and said, Holy, holy, holy, *is* the Lord of hosts : the whole earth is full of his glory.—Isa. vi, 1, 2, 3.

Here they are called seraphims. These and the elders, as well as the innumerable

company of angels, of whom Paul in Heb. xii, 22, and John in Rev. v, 11, speaks, are all celestial beings, who inhabit celestial worlds. And we have no more cause to doubt the existence of such beings, than we have to doubt the existence of man.

Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.—2 Peter ii, 11.

David speaks of these in connexion with the throne, which is prepared in the heavens.

The LORD hath prepared his throne in the heavens ; and his kingdom ruleth over all.

Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.—Psa. ciii, 19, 20,

But of all the glorious hosts of celestial beings, that are spoken of as being connected with God's throne, none are so wonderful and glorious as the LAMB, the LION of the tribe of Judah.

And one of the elders saith unto me, Weep not : behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood the Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.—Rev. v, 5, 6.

This glorious personage, the four beasts, the four and twenty elders, all the angels, and every creature which is in heaven, and on the earth, and under the earth, and in the sea, join to worship in connexion with

him that sat on the throne, "saying, blessing and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. v, 7.

Moses mentions the heavens and the heaven of heavens.

Behold, the heaven and the heaven of heavens is the LORD's thy God, the earth *also*, with all that therein is.—Deut. x, 14.

From this we understand that there are: First, the heaven which probably is the airy region of atmosphere with which this earth is surrounded.

Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?—Job xxxv, 11.

And God called the firmament Heaven: and the evening and the morning were the second day.—Gen. i, 8.

The second are the regions of the heavenly worlds, or the planetary system of worlds.

Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds.—Heb. i, 2.

The third is the celestial world, or solar luminary, around which all other solar systems of worlds revolve; and from which all centripetal and all centrifugal forces originate.

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one ceied unto another, and said, Holy, holy, holy, is the LORD of hosts : the whole earth is full of his glory.—Isa. vi, 1, 2, 3.

But will God indeed dwell on the earth ? behold the heaven and heaven of heavens cannot contain thee ; how much less this house that I have builded ?

Then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause.—1 Kings viii, 27, 29.

Thus saith the LORD, The heaven is my throne, and the earth is my footstool : where is the house that ye build unto me ? and where is the place of my rest ?—Isa. lxvi, 1.

Many seem to be very incredulous about the local habitation of God, because they are unable to fix on any place in the world for his residence. But when we consider that there are, probably, worlds on worlds revolving in the immensity of space, around the heaven of heavens, we shall not depend on the discoveries of astronomers, nor be disposed to deny that God has a dwelling place where he personally resides.

The LORD is high above all nations, *and* his glory above the heavens.

Who is like unto the LORD our God, who dwelleth on high.

Who humbleth *himself* to behold *the things that are* in heaven, and in the earth ?—Psa. cxiii, 4, 5, 6.

Unto thee lift I up mine eyes, O thou that dwellest in the heavens.—Psa. cxxiii, 1.

The argument, that if God is omnipotent, omnipresent, and omniscient, his centre must be every where, proves too much. For it deprives him of independent identity, and renders him incapable of locomotion.

tion, action, or knowledge. For how can a being who fills all space, remove from one place to another? or move to action? or even receive any knowledge of any event beyond his own inactive existence? But, say some, how can his power be exerted? and his influence to be felt? and his knowledge extend every where if he exists in personal form, and has a local habitation? I answer by inquiring, how any ruler on earth exerts his power? and causes his influence to be felt, and knows what transpires in his dominion, while he is located personally on the throne? It may be answered: by seeing and hearing. Well, if man can see beyond his own personal existence, or hear, by acoustics, from afar, shall we limit the capability of him, with whom there is no darkness? or think him incapable of distinguishing pneumatical sounds? If our optics of vision can discern objects, and our organs of hearing can distinguish sounds for many miles, for aught we can tell, God can see and hear every thing in the universe.

Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.—Heb. iv, 13.

It is certain that the resurrected body of Jesus Christ personally exists somewhere. And yet he can be with his disciples to the

end of the world. Paul says he has ascended up where he was before he descended.

What and if ye shall see the Son of man ascend up where he was before?—John vi, 62.

He that descended is the same also that ascended up far above all heavens, that he might fill all things.—Eph. iv. 10.

And Stephen says he saw him standing on the right hand of God.

And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.—Acts vii, 56.

This perfectly harmonizes with the language of wisdom, in personifying Christ in his pre-existent state.

I was set up from everlasting, from the beginning, or ever the earth was.

When *there were* no depths, I was brought forth ; when *there were* no fountains abounding with water.

Before the mountains were settled, before the hills was I brought forth :

While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

When he prepared the heavens, I *was* there : when he set a compass upon the face of the depth :

When he established the clouds above : when he strengthened the fountains of the deep :

When he gave to the sea his decree, that the waters should not pass his commandment ; when he appointed the foundations of the earth :

Then I was by him, *as* one brought up *with him* : and I was daily *his* delight, rejoicing always before him :

Rejoicing in the habitable part of his earth ; and my delights *were* with the sons of men.—Prov. viii, 23-31.

If, then, Jesus Christ still exists in personal form, and is on the right hand of God,

is it inconsistent to believe that God exists in personal form, and has a local residence? If any one will tell me where that body which ascended in the sight of the five hundred witnesses is, I will tell where God is, for Christ is at his right hand. And though we are not able to soar, in our discoveries, so high as to fix on the local place, in the immensity of space, where God resides, yet it is no argument that he has no local place where his throne is prepared, and where he exists in the heaven of heavens.

And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.—St. John iii, 13.

Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?—Isa. lxiii, 15.

In contemplating the throne and kingdom of God, we are not only led to consider his personal existence, and the throne on which he reigns, but also the elements of his kingdom, and the order of his dominion “over all.”

The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.—Psa. xciii, 3.

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth as it is in heaven.—Matt. vi, 9, 10.

As God has proved himself to be a being

of infinite goodness, wisdom, and power, it is not only rational but obligatory to believe that he has exerted those attributes, in the creation and government of all the creatures he has made; and that for the purposes of sustaining, instructing and controlling them, he has associated and organized a universal kingdom; and so constituted its elements and order, as to secure the exercise of justice, judgment, and love in the execution of his dominion over all worlds.

Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face.—Psalms lxxxix, 14.

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.—Heb. xii, 22, 23, 24.

As love is a principle of his nature, so justice and judgment are the habitation of his throne; while mercy and truth go before his face. And sooner would a world sink, than that either of these divine and essential principles should fail to be executed in his kingdom. Consequently, whatever may be our imaginary notions about the manner in which these principles can be harmoniously executed, it must be admitted that

the system of divine economy exercised by the All-wise Creator and Governor of the Universe, is perfectly right. And that it is our duty to believe the revelation he has made concerning it.

Clouds and darkness *are* round about him : righteousness and judgment *are* the habitation of his throne.—Psa. xcvi, 2.

If I have told you earthly things, and ye believe not, how shall ye believe if I tell you *of* heavenly things ?—St. John iii, 12.

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him.—James ii, 5.

Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.—Heb. xii, 28.

Then it becomes us, without attempting to be his counsellors, or to instruct or reply against God, to submit to his authority with confidence in his goodness and righteousness ; and to set to our seal that God is true, in all that he has said, as well as in all his works and ways.

Nay but, O man, who art thou that repliest against God ? Shall the thing formed say to him that formed *it*, Why hast thou made me thus ?—Rom. ix, 20.

For who hath known the mind of the Lord ? or who hath been his counsellor ?—Rom. xi, 34.

In this manner we may enquire to know his will concerning us, and be reconciled to him ; and by acquaintance with him be at peace with him.

Righteous *art* thou, O LORD, when I plead with thee : yet let me talk with thee of *thy* judgments.—Jer. xii, 1.

But if we distrust his word, we shall be sure to distrust his goodness, and reject the proffer of his mercy, and being unreconciled, indulge a carnal mind of enmity against God.

Because the carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be.—Rom. viii, 7.

How important then, it must be for us to divest ourselves of confidence in our own wisdom, and to come to the light of divine truth as it is revealed in the Word of God, to gain an understanding that will qualify us to speak of the glory of his kingdom and talk of his power, in praising him for his goodness, and for his wonderful works.

They shall speak of the glory of thy kingdom, and talk of thy power ;

To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion *endureth* throughout all generations.—Psa. cxlv, 11, 12, 13.

Relying, then, upon the truth of the assertion of the inspired Apostle, that the kingdom of God is righteousness, and peace, and joy in the Holy Ghost, I attempt to advance in the consideration and illustration of what is revealed in the Scriptures of Truth, concerning the elements and phases of the kingdom of God in this world and that which is to come.

Believing that the same rational and per-

fect system of divine economy is exercised, in all worlds, in the government of Angels and Seraphs, that are the basis of God's nature, and the habitation of his throne, I shall not attempt further to illustrate the order of his government in other worlds, but shall confine myself to what is revealed in the Old and New Testaments of the Bible, concerning his kingdom administered to the inhabitants of this world, by his son Jesus Christ.

Four elements are essential to a perfect, well organized kingdom, viz: 1. A King. 2. Subjects. 3. Territory; and, 4. Law.

All these elements are found in the everlasting kingdom of God. The Self-existent and Eternal Jehovah is the Supreme Ruler of the Universe. All other rational, intelligent beings, are his subjects, over whom he reigns. All worlds, comprising not only our solar system of worlds, but the heaven of heavens where God resides, and all other systems of worlds revolving around it, are the territory of his everlasting kingdom. And that eternal rule of right, based on principles of justice and judgment, revealing the will of God, is the law by which he governs the universe.

So, likewise, in the revelation of his word, we are to expect to find all these elements in the different phases in which the kingdom of God appears.

With this expectation, then, I proceed to an examination of the Scriptures of truth, which are the only infallible source of information on this, and every other subject of revelation.

SECTION II.

FOREORDINATION OF GOD'S CHOSEN KING.

TEXT: 1 Pet. i, 20, 21. "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you; who by him do believe in God, who raised him from the dead, and gave him glory, that your faith and hope might be in God."

Having thus noticed God's everlasting kingdom, and the throne which he has prepared in the heavens, I shall pass to the consideration of the preparation of his kingdom in this world.

The first preparatory element of his kingdom in this world was the foreordination of his Son, as King of Kings and Lord of Lords.

And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
—Rev. xix, 16.

In the text Christ is represented in three different states. First, in his pre-existence, at the beginning. Second, in his humiliation, as manifest for us in the flesh. Third, in his state of exaltation and glory in heaven.

In order to understand his true character, we must consider his NATIVITY, his ADMINISTRATION, and his REIGN.

In the gospel, written by the apostle John, we find his native character described as at the beginning.

In the beninning was the Word, and the Word was with God, and the Word was God.—John i, 1.

Here we learn that he is God. But not the same identical God that he was with; for this would confound the harmony of language, and destroy all relation existing between the Father and Son. How then shall we understand this passage? Answer: by considering the explanation given by John in the 14th verse.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.—John i, 14.

The glory, here spoken of, Christ had with the Father before the world was.

And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.—John vii, 5.

And the apostle informs us wherein this glory consisted.

Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds ;

Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.—Heb. 1, 2, 3.

As a son inherits the *sire* name of his father, by virtue of the relation he bears to him in his nature ; so also Christ has obtained, by inheritance, a more excellent name than the angels, by virtue of the relation he bears to God in his nature. This name and relationship are both explained in the fifth and eighth verses.

For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee ? And again, I will be to him a Father, and he shall be to me a Son ?

But unto the Son, *he saith*, Thy throne, O God, is for ever and ever : a sceptre of righteousness is the sceptre of thy kingdom.—Heb. i, 5, 8.

God has created creatures with natures different from his own ; but he never begot a being without giving him a divine nature ; consequently as Christ possessed divine nature, so he was entitled to the divine name of God, and divine honors. These divine honors he received by authority of God's command, who said, "let all the angels worship him." Hence, Christ did not think it robbery to be equal with God.

Let this mind be in you, which was also in Christ Jesus.—Phil. ii, 5.

Which he wrought in Christ when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*.

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.—Eph. i, 20, 21.

The Jews thought it robbery for him to profess this relation to God, and accused him of blasphemy, because he said I am the Son of God.

Jesus answered them, Is it not written in your law, I said, Ye are gods?

If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

With this explanation we see that it is not idolatry, nor blasphemy, to call Jesus Christ God, nor to worship both the Father and the Son, as divine beings. For what other name could be given that is above every name, named in this world, and in that which is to come, but the name of God?

For he hath put all things under his feet. But when he saith all things are put under *him*, it is manifest that he is excepted which did put all things under him.—1 Cor. xv, 27.

Having thus noticed the nativity of Jesus Christ, and found it to be divine, I now propose to consider his Ministration. This consists in three offices. First, as a Prophet, to teach. Second, as a Priest, to offer

sacrifice, and intercede with God. And, Third, as a King, to judge and rule the world.

In Deut. xviii, 15, 18, 19, Moses describes Christ as a Prophet, and shows his official work in that office.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken.

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth ; and he shall speak unto them all that I shall command him.

And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.—Deut. xviii, 15, 18, 19.

From this we learn that the work of a Prophet is to teach the words of God, as received by Inspiration ; and his duty is to speak all that God commands. This, Christ has wisely and faithfully done.

For all things that I have heard of my Father, I have made known unto you.—John xv, 15.

For he whom God hath sent, speaketh the words of God : for God giveth not the Spirit by measure *unto him*.—John iii, 34.

As a Priest, Jesus Christ was made after the order of Melchizedek, and was called of God, as was Aaron.

The Lord hath sworn, and will not repent, Thou *art* a priest forever after the order of Melchizedek.—Psalms cx, 4.

Whither the forerunner is for us entered, *even* Jesus, made an high priest forever after the order of Melchizedek.—Heb. vi, 20.

Melchizedek was king of Salem, at the

same time that he was priest of the most high God. Hence, the order of his Priesthood was that of a KING PRIEST. And as a prototype of Christ he was without father, without mother, without descent; having neither beginning of days nor end of life. That is, he did not receive his Priesthood by descent, from his father, or mother; nor come into it at any particular age, nor go out of it at any period of life, like the Levitical Priests. See Heb. vii, 1—3.

Aaron was called of God, and, after being consecrated by sacrifices, he was invested with the royal insignia of the office of a High Priest, and passed through the sanctuary into the holy place, bearing the blood of the victims slain and offered upon the altar without the camp with him, to sprinkle upon the mercy seat. Also the vial of odorous incense to pour upon the golden altar, for a memorial before the throne.

So likewise Jesus must have somewhat to offer as a sacrifice. Hence a body was prepared for him.

Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me :

In burnt-offerings and *sacrifices* for sin thou hast had no pleasure.

Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.—Heb. x, 5, 6, 9, 10.

He has appeared in the end of the world to put away sin by the sacrifice of himself. Hebrews ix, 26. He therefore has passed through the church, which was represented by the first apartment of the Tabernacle, and entered into heaven itself, typified by the Holy Place, or second apartment of the Tabernacle, called the Holy of Holies, to appear in the presence of God for us.

He pleads the virtue of his own blood before the mercy-seat; and pours the vial of incense, which is the prayers of all saints, upon the Golden Altar before the throne of God.

But with the precious blood of Christ, as of a lamb without blemish and without spot.—1 Peter i, 19.

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.—Rev. viii, 3, 4.

The tribes of Israel were solicitous to know that their High Priest was permitted to live while interceding for them; and, for the purpose of satisfying them of the efficacy of his intercession, three tokens of the good will of him who appeared to Moses in the burning bush, were exhibited, while their High Priest was within the veil.

The sound of the golden bells, which were strung around his robe, was heard to ring,

while the High Priest moved from the Golden Altar to the Mercy-seat and spread his hands between the cherubims of glory, that overshadowed the Mercy-seat.

A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

And it shall be upon Aaron, to minister: and his sound shall be heard when he goeth into the holy *place* before the Lord, and when he cometh out, that he die not.—Exod. xxviii, 34, 35.

2. The reflection of glory was seen in the crystal waters, contained in the basin, borne by the images of twelve oxen, made of brass; which was deposited before the throne, where the congregation could look into it, as in a mirror, and see the secondary appearance of the glory of God, when the grand Shekinah stood as a cloud above the cherubims.

Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims.—Ezek. x, 18.

3. The cloudy pillow that guided the marching tribes of Israel through the wilderness, came down and rested on the Tabernacle without. This was called the Cloud of Witness, to show the good will of him who dwelt in the Burning Bush.

And the Lord went before them by day in a pillar of a cloud, and led them the way; and by the night in a pillar of fire, to give them light: to go by day and night.

And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the

door of the tabernacle, and *the LORD* talked with Moses.—Exod. xiii, 21, and xxxiii, 9.

Christ also exhibits to his church tokens of divine favor to satisfy his followers that “he ever lives to make intercession for us.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—Heb. vii, 25.

1. A more salubrious sound than that of the golden bells, is heard by the witness of the Spirit of Adoption, “that is sent into our hearts crying, Abba, Father,” (that is, willing Father).

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.—Rom. viii, 15,

This Spirit is the earnest of our inheritance.

In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise,

Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.—Eph. i, 13, 14.

An earnest is a certain portion or part of the price or sum stipulated by the parties of a contract, or covenant, advanced, at the time of entering into the contract, as a token that the parties were in earnest in making the covenant. Thus, the Lord, who considers his people in this world in a minor state of childhood, has graciously given them the Holy Spirit, as a seal, or earnest,

of the rich inheritance he has given them, by his last will and testament.

2. The light of the gospel now exhibited, as in a transparent mirror, is seen in the molten sea of God's love to the world, in the gift of his Son.

But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.—2 Corinthians iii, 18.

Transparent glasses had not been invented in the time of the giving of the law, hence the people beheld their likeness in crystal waters.

As in water face *answereth* to face, so the heart of man to man.—Prov. xxvii, 19.

But, in the days of the Apostles, such glass mirrors had come into use, and therefore the figure is changed from a molten sea to a glass which is represented as a SEA OF GLASS mingled with fire.

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.—Rev. xv, 2.

3. The Patriarchs, and Prophets, and Apostles, and Saints, are represented as a Cloud of Witnesses, answering to the cloud of witnesses that appeared to Israel, as a cloud by day, and a pillar of fire by night.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and

let us run with patience the race that is set before us.—Heb. xii, 1.

A cloud is but a mere body of vapor collected in the atmosphere. But when filled with water, exhaled by the influence of the sun; and put in motion by the power of the wind, the clouds subserve the important purpose of refreshing the parched earth with showers of rain. So, also, the cloud of God's witnesses, when influenced by the Sun of Righteousness and moved by the power of the Holy Ghost, go to and fro through the world, and pour forth that doctrine that drops like the rain, to refresh the drooping plants of Zion.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.—Deut. xxxii, 1, 2.

We have, therefore, a High Priest that becomes us, to minister in holy things pertaining to God, in both the sanctuary, the church, and also in the true tabernacle HEAVEN ITSELF.

For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.—Heb. vii, 26, and viii, 1, 2.

Well might the apostle say then :

Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.—Heb. iv, 14.

But Christ, like Melchizedek, is King as well as a Priest. Melchizedek reigned in righteousness and peace, in Salem, after the days of Noah. From which we infer that he was Shem, the eldest son of Noah ; who, as the patriarch of the family of Noah, not only officiated as a priest, in offering sacrifices and prayers for his people, but exercised dominion over them as a nation, and ruled them as a King.

And Melchizedek king of Salem brought forth bread and wine : and he *was* the priest of the most high God.—Gen. xiv, 18.

So Jesus Christ reigns in righteousness and peace, in the JERU-SALEM, which is above, which is the Mother of us all.

But Jerusalem which is above is free, which is the mother of us all.—Gal. iv, 26.

Thus Christ was set up of old in the beginning, as God's elect, to bring forth judgment unto truth.

The Lord possessed me in the beginning of his way, before his works of old.

I was set up from everlasting, from the beginning, or ever the earth was.—Prov. viii, 22, 23.

Behold my servant, whom I uphold ; mine elect, *in whom* my soul delighteth ; I have put my Spirit upon him : he shall bring forth judgment to the Gentiles.

He shall not cry, nor lift up, nor cause his voice to be heard in the street.

A bruised reed shall he not break, and the smoking

flax shall he not quench : he shall bring forth judgment unto truth.

He shall not fail nor be discouraged, till he have set judgment in the earth : and the isles shall wait for his law.

Thus saith God the Lord, he that created the heavens, and stretched them out ; he that spread forth the earth, and that which cometh out of it ; he that giveth breath unto the people upon it, and spirit to them that walk therein :

I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles ;

To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison-house.—Isa. xlii, 1—7.

In the very heavens God chose his Son to be a King.

For I have said, Mercy shall be built up for ever : thy faithfulness shalt thou establish in the very heavens.

I have made a covenant with my chosen, I have sworn unto David my servant.—Psalms lxxxix, 2, 3.

Being thus foreordained, or elected and chosen, according to the text, he was anointed and set upon the holy hill of Zion.

Yet have I set my King upon my holy hill of Zion.—Psalms ii, 6.

He was prophesied of by Jacob, as Shiloh to come ; and by Balaam, as the Star to come out of Jacob, higher than the kings of the earth.

The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come : and unto him *shall* the gathering of the people *be*.

I shall see him, but not now : I shall behold him, but not nigh : there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

Out of Jacob shall come he that shall have dominion and shall destroy him that remaineth of the city.—Num. xxiv, 17, 19.

Isaiah thus predicts his character and government :

For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.—Isaiah ix, 6, 7.

Luke records the language of Gabriel concerning him as a King.

He shall be great, and shall be called the Son of the Highest ; and the Lord God shall give unto him the throne of his father David.

And he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end.—Luke i, 32, 33.

To this agree the words of God by Nathan the Prophet.

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

He shall build an house for my name, and I will establish the throne of his kingdom for ever.—2 Samuel vii, 12, 13.

From these, and many other declarations of the holy Scriptures, it is established that Jesus Christ is endowed with kingly power to rule and judge the world ; and by him, and for him all things are created and sub-

sist, and are upheld by the word of his power.

And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.—Matt. xxviii, 18.

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him :

And he is before all things, and by him all things consist.

And he is the head of the body, the church : who is the beginning, the first-born from the dead ; that in all *things* he might have the pre-eminence.—Col. i, 16, 17, 18.

Thus, while the Father reigns enthroned in the heaven of heavens, and his kingdom rules over all worlds, he has committed all judgment unto his Son Jesus Christ, whose name shall be called EMANUEL, GOD WITH US.

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel which being interpreted is, God with us.—Matt. i, 23.

“ Burst ye emerald gates and bring

To my raptur'd vision,

• All the ecstatic joys that spring

Around the bright elysium.

Lo ! we lift our longing eyes,

Break ye intervening skies ;

Sun of Righteousness arise,

Ope the gates of Paradise.

Floods of everlasting light,

Freely flash before him :

Myriads with supreme delight,

Instantly adore him :

Angel's trumps resound his fame,

Lutes of lucid gold proclaim

All the music of his name ;

Heaven echoing the same.

Four and twenty elders rise
 From their princely station,
 Shout his glorious victories,
 Sing the great salvation ;
 Cast their crowns before his throne,
 Cry in reverential tone,
 Glory be to God alone,
 Holy, holy, holy One.

One broad rainbow round the throne,
 Pours celestial splendor,
 All within the brilliant zone,
 To empyreal grandeur.
 Heaven's pure arch reflects the blaze
 Seraph's sing, admire and gaze,
 Glowing cherubs join the lays,
 Martyrs shout responding praise.

Hark ! the thrilling symphony
 Seems, methinks, to seize us,
 Join we to the holy lay,
 Jesus ! Jesus ! Jesus !
 Sweetest sound in seraphs sung !
 Sweetest note on mortal tongue !
 Sweetest coral ever sung !
 Jesus ! 'Jesus ! flow along !"

SECTION III.

THE SUBJECTS OF THE KINGDOM.

TEXT: Heb. ii, 6, 7, "What is man, that thou art mindful of him? or the Son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands."

In this text we have two classes of creatures spoken of: ANGELS and MEN. But angels were not made to dwell upon the earth, nor to exercise dominion over the world.

For unto the angels hath he not put in subjection the world to come whereof we speak.—Heb. ii, 5.

The apostle was here speaking of the future residue of the world, under the dispensation of the gospel. But while we are to understand that this world is not put in subjection to them, we are not to infer that they do not exist; nor that they have not an important ministry committed to them as guardian spirits over the righteous living and dead: nor yet that they may not have high authority in other worlds.

The chariots of God *are* twenty thousand, *even* thousands of angels: the Lord *is* among them, *as in* Sinai, in the holy *place*.—Psalms lxxviii, 27.

Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?—Math. xviii, 10; xxvi, 53.

Too many modern theologians, like the Saducees, are incredulous concerning the existence of angels and spirits; but the Scriptures give accounts of both; as living identical existences or agents. The law was ordained by the agency of angels. Gal. iii, 19. And by angels the Savior was escorted, while a multitude of the heavenly host sang praises on the earth.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.—Luke ii, 13, 14.

But while we contemplate the character of the heavenly host, our attention is directed, in the text, to another class of God's creatures, which are made a little, and probably but a little, lower than angels.

Man was made to have dominion over the works of God, in this lower world.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.—Gen. i, 26.

Although man was made to have dominion over the works of God here in this world, he was not constituted an indepen-

dent or despotic sovereign, either individually, nor in any associated capacity. Consequently both Monarchy and Popular Sovereignty are assumptions of power, not granted, and when exercised, in an ultra manner, are no more justifiable than Aristocracy, or Anarchy. But either of these can be tolerated, by God and man, with propriety, when exercised in righteousness.—Luke xx, 25. The form of government, which God has ordained, is a Theocracy, in which he reserves to himself the supreme authority to rule, by the exercise of divine power.

This divine power was first exercised in relation to the government of the world of mankind, in the choice and appointment of his Son, as King. Second, in giving man dominion over his works, in subjection to his commands and prohibitions.

In this manner man was capable of governing, both himself, and the creatures committed to his charge.

He was made in the image of God, both in respect to his physical organization, his mental faculties, and also in relation to moral principles and sympathies; and, being favored with divine instruction, was capable of having knowledge of the nature and proper use of every thing.

All the fishes of the sea and the fowls of the heavens were in perfect subjection, and

docile. His help mete was bone of his bone and flesh of his flesh; and perfectly sympathized with him, in all his enjoyments; while sickness, pain, and sorrow were unknown to them, and all their wants were anticipated with every thing good, and very good.

So God created man in his *own* image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

And God saw every thing that he had made: and behold, *it was* very good. And the evening and the morning were the sixth day.—Gen. i, 27, 28, 29, 30, 31.

Angels with pleasure ministered to them; Christ's delights were with them; and God loved them and visited them. Well might the Prophet exclaim—

Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord.

For my people have committed two evils; they have forsaken me the fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.—Jer. ii, 12, 13.

Thus, by one man's disobedience, sin en-

tered into the world, and death by sin has passed upon all men.

Wherefore as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned.—Rom. v, 12.

In this fallen, degenerated state, impaired in his physical constitution, confused in his mental faculties, and corrupted in his sympathies, and recreant to moral principles, man finds himself, by the first reflections of divine light upon his understanding, alienated from the life of God ; a child of wrath, treasuring up to himself wrath against the day of wrath, and the revelation of the righteous judgment of God.

Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

Wherein in time past ye walked according to the course of the world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience :

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others.—Eph. iv, 18; ii, 2, 3.

But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God ;

Who will render to every man according to his deeds.

In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.—Rom. ii, 5, 6, 16.

Well might David say:

Nevertheless man *being* in honor abideth not: he is like the beasts *that* perish.—Psa. xlix, 12.

But the apostle, on discovering the failure of man, and his unworthiness of the mindfulness and visitings of the Lord, exultingly exclaims :

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor ; that he by the grace of God should taste death for every man.

For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.—Heb. ii, 9, 10.

At a very early period in the world, men began to exercise faith, and to call upon the name of the Lord. Gen. iv, 26.

Abel is the first that is mentioned as having faith. From which we infer that there can be but faint hopes of the salvation of Adam or Eve. And, as their transgression was not like that of their posterity, we have reason to fear, in the absence of any account of their repentance or reformation, that they are lost, as all others will be, who are disobedient to truth, if they continue to obey unrighteousness.

But unto them that are contentious, and do not obey the truth, but obey unrighteousness ; indignation and wrath,

Tribulation and anguish, upon every soul of man that doeth evil ; of the Jew first, and also of the Gentile.—Rom. ii, 8, 9.

But, we turn from the sorrowful doom of the impenitent, to contemplate the prospects

of those who repent, believe, and obey the gospel.

To them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life.

But glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile.—Rom. ii, 7, 10.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.—Heb. xi, 4.

Not that Cain's offering was less valuable than Abel's, but while Cain's represented works as though he expected to repay the Lord for evils he had done, Abel's indicated a consciousness that sin is so exceeding sinful, that without shedding of blood there can be no remission. And also that he believed that God would prepare a sacrifice for himself to take away sin.

So also Enoch found that faith was sufficiently powerful to enable him to walk with God, three hundred years.

By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.—Heb. xi, 5.

The patriarchs, and prophets, and saints of old, obtained great deliverances, and a good report through faith.

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Quenched the violence of fire, escaped the edge of the

sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Women received their dead raised to life again : and others were tortured, not accepting deliverance ; that they might obtain a better resurrection.

And these all, having obtained a good report through faith, received not the promise :

God having provided some better thing for us, that they without us should not be made perfect.—Heb. xi, 33, 34, 35, 39, 40.

Here we find that God has made provision for us also ; also to be made perfect with them.

This is explained by Peter in a very clear light.

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you :

Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Unto whom it, was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven ; which things the angels desire to look into.—1 Peter i, 10, 11, 12

We see, then, that under both the dispensations of the Law and Gospel, some have found it practicable to believe, to the saving of their souls ; while others have found it practicable to remain impenitent and unbelieving.

Such is the history of man, whom God created to be the subjects of his kingdom ;

and such as obey, he will prepare and receive into the kingdom of his Son.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.—Col. i, 13.

Christ told his disciples that it is the good will of God to give the kingdom to his saints.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.—Luke xii, 32.

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.—2 Peter i, 11.

And the prophet says:

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.—Dan. vii, 27.

And when Christ shall come in the glory of his Father, and all the holy angels with him, he will announce the welcome proclamation.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Matt. xxv, 34.

But we are emphatically told, by the apostle Paul, that the unrighteous shall not inherit the kingdom of God.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

Nor thieves, nor covetous, nor drunkards, nor revi-

lers, nor extortioners, shall inherit the kingdom of God.
1 Cor. vi, 9, 10.

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.—Eph. v. 5.

With what propriety, then, might Christ exhort and teach men to seek first the kingdom !

But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.
—Matt. vi, 33.

Having thus considered the character, history, and prospects of Man, I pass to the consideration of another essential element of the kingdom. That is the place or the local habitation of the subjects of the kingdom. For all distinct, identical beings must necessarily have space to exist, and room to move, and it would be nonsense to talk of a kingdom that has no country or territory.

SECTION IV.

THE TERRITORY OF THE KINGDOM.

TEXT: Heb. xi, 16: “ But now they desire a better country ; that is, an heavenly : wherefore God is not ashamed to be called

their God ; for he hath prepared for them a city."

In the beginning God created the earth for man to dwell on: and, in its primeval or Eden state, it was adapted to the condition of man, and was in every part suitable to be inhabited by man.

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.—Acts xvii, 26.

But this is not the condition of the earth at present; for a great proportion of the torrid and frigid zones, and some parts of the temperate zones are unsuitable for man to dwell on; and, consequently, man could not dwell on all the face of the earth in the deranged condition in which it is now found.

When the heavens and earth were first created, the waters were gathered to one place, and the dry land appeared. Probably the earth was then one unbroken belt or round the waters, under the firmament, which were called seas, and which filled the vacuum caused by the elevation of the earth, and passing through the earth formed the north and south poles, or frigid zones. And that the waters, in passing through, were warmed by the internal fires of the earth, in such a manner as to prevent extreme coldness of the climate in the north-

ern or southern parts of earth. While the elevation of the central ridge, or range of mountains of the earth, were arranged under the meridian in such a manner as to throw off the rays of the sun in a forked direction; instead of condensing them; and thus, the heat of the sun was equalized in every part of the earth, so that there were no torrid nor frigid zones. In this manner the rays of the sun, falling obliquely upon the gradually sloping plains, each way from the equator, and mingling with the refreshing mists of the waters of the north and south seas, would render every part of the earth a suitable habitation for man and beasts.

But there went up a mist from the earth, and watered the whole face of the ground.—Gen. ii, 6.

It is evident that very great changes have been produced in the physical condition of the natural world. Of the causes of some of these, we have accounts in the scriptures.

And a river went out of Eden to water the garden: and from thence it was parted, and became into four heads.—Gen. ii, 10.

FIRST: The ground was cursed for man's sake,

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field:

In the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken : for dust thou *art*, and unto dust shalt thou return.—Gen. iii, 17, 18, 19.

SECOND: The earth was broken to fragments by the flood.

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.—Gen. vii, 11.

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water :

Whereby the world that then was, being overflowed with water, perished.—2 Peter iii, 5, 6.

THIRD: Earthquakes have produced great changes.

And great earthquakes shall be in divers places, and famines, and pestilences: and fearful sights, and great signs shall there be from heaven.—Luke xxi, 11.

The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.—Amos i, 1.

FOURTH: The earth has waxed old by wearing away; by its convulsions, and the warring of the elements.

Of old hast thou laid the foundation of the earth : and the heavens *are* the work of thy hands.—Psa. cii, 25, 26.

They shall perish ; but thou remainest : and they all shall wax old as doth a garment.—Heb. i, 11.

From these, and other accounts, which we have in the geographical history of the earth, we may reasonably conclude that the earth does not exist in the form in which it

was first formed. Where is the place to be found, in geography, where four rivers are known to go out from one, like that spoken of in Eden? The Prophet saw it in vision; but that is to be in the new earth.

And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.—Zech. xiv, 8.

The garden of Eden is now probably beneath the place called Zion, or Jerusalem. And when Mount Olivet shall cleave asunder, and remove, in the great plain that shall then appear, lost Eden may be found.

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, *and* all the saints with thee.—Zech. xiv, 4, 5.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.—Rev. xxi, 5.

From these circumstances, we may expect, that when the new heaven and earth are created, and the Lord shall make all things new, the earth will again appear in its native EDEN state of GLORY and BEAUTY; spontaneously producing its variegated trees,

bearing fruit, and herbs bearing seed for food for man and beasts.

For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.—Isa. lxvi, 22.

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.—2 Peter iii, 13.

It was probably, by the agency of the internal fires, that the earth, which was without form and void, was made to appear in its Eden state. And, afterwards by the absence of the same agency, it was overflowed with water in the flood. Since that, for the want of a proper equilibrium of CALORIC, all the noxious mists, and poisonous miasma of the earth exist: and also the ice and snow of the frigid, and the burning sands and Simooms of the torrid zones.

But when by the agency of that fire, to which the earth is now reserved, the eternal mountains of ice shall be broken up, and hailstones the weight of a talent shall fly from the frozen regions, and neutralize the scorching climate under the equator, and caloric by its fructifying influence, shall cleanse every part of our blood-stained, sin-cursed, polluted earth; then the earth will be established that it cannot be moved.

And he built his sanctuary like high *palaces*, like the earth which he hath established for ever.—Psa. lxxviii, 59.

For the earth shall be filled with the knowledge of the

glory of the Lord, as the waters cover the sea.—Hab. ii, 14.

Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

Which I have reserved against the time of trouble, against the day of battle and war?—Job xxxviii, 22, 23.

Some have supposed that the earth will be burned up, and annihilated by fire, in the conflagration of the last day. But instead of being thus destroyed, it is to be made new, and established, and filled with the glory of God.

Abraham had the promise of being heir of the world, through the righteousness of faith.

For the promise that he should be the heir of the world *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.—Romans iv, 13.

We learn what was embraced in Abram's faith, in Heb. xi, 9, 10, 16.

By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

For he looked for a city which hath foundations, whose builder and maker *is* God.

But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

This is the country which is to be the territory of God's kingdom, which his people shall inherit, and dwell on, and reign with Christ one thousand years.

Blessed *are* the meek: for they shall inherit the earth. Matt. v, 5.

And they sung a new song, saying, Thou art worthy

to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

And hast made us unto our God kings and priests: and we shall reign on the earth.

And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.—Rev. v, 9, 10; xx, 4.

Having noticed the scriptural geography of the earth, that was, and of that which is now, and also of that which is to be hereafter, I pass to take a prospective view of that city, which Abraham and Isaac had looked for, and which God hath prepared for them; called the city of the living God, the new Jerusalem.

This city is now above; but it will come down from God out of heaven, prepared as a bride adorned for her husband.

But Jerusalem which is above is free, which is the mother of us all.—Gal. iv, 26.

And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.—Rev. xxi, 2.

John saw the measure of this city, and he gives its dimensions as follows.

And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal.

And he measured the wall thereof, an hundred *and*

forty *and* four cubits, *according to* the measure of a man, that is, of the angel.—Rev. xxi, 16, 17.

The length, breadth, and height of this city, being equal, the measurement is cubic instead of square measure. And when we consider that immortal saints will be capable of inhabiting the height, or centre, as well as the base of this city, we can hardly enumerate the multitude that might inhabit mansions there.

In my Father's house are many mansions : if *it were* not so, I would have told you. I go to prepare a place for you.—John xiv, 2. .

Allowing each a mansion of five hundred cubic feet, and leaving room for the streets, we find it to amount to the number of 40,944,480,000,000,000 ; that is, forty quadrillions, nine hundred and forty-four trillions, four hundred and eighty billions. Well might John call it a great multitude that man could not number !

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ;

And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.—Rev. vii, 9, 10.

Some are disposed to object to making calculations on this measurement, because it is the measuring of an angel. But John gives us to understand that the measure of the angel is the same as the measure of a

man. Consequently, though we cannot be confident how much space will be allotted to each saint, yet we may be sure that there is space in that city for as many as shall be redeemed ; for figures do not lie.

With regard to the materials composing the several foundations, streets, and walls of that city, there is nothing incredible in considering them literally. For if God has created such materials, and mixed them with the gross elements of this world, it requires no great stretch of credulity to believe that those precious gems and jewels will compose the city of the living God, the NEW JERUSALEM.

And the building of the wall of it was of Jasper : and the city *was* pure gold, like unto clear glass.

And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper ; the second, sapphire ; the third, a chalcedony ; the fourth, an emerald ;

The fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolite ; the eighth, beryl ; the ninth, a topaz ; the tenth, a chrysoprasus ; the eleventh, a jacinth ; the twelfth, an amethyst.

And the twelve gates *were* twelve pearls ; every several gate was of one pearl ; and the street of the city *was* pure gold, as it *were* transparent glass.—Rev. xxi, 18-21.

This glorious and magnificent city is to be the future residence of God's people, who are redeemed from the earth. And after the thousand years of Christ's reign in the new earth are finished, they will enter through the gates into that city, and have

right to the Tree of Life, of which Adam was deprived.

And the nations of them which are saved shall walk in the light of it : and the kings of the earth do bring their glory and honor into it.

Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. xxi, 24 ; xxii, 14.

And the Lord God said, Behold, the man is become as one of us, to know good and evil : and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever :

Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.—Gen. iii, 22, 23.

“ O’er the gloomy hills of darkness,
Look, my soul, be still and gaze ;
All the promises do travail,
With a glorious day of grace
Blessed jubilee,
Let thy glorious morning dawn.

Let the Indian, let the negro,
Let the rude barbarian see,
That divine and glorious conquest,
Once obtain’d on Calvary ;
Let the Gospel
Loud resound from pole to pole.

Kingdoms wide that sit in darkness,
Grant them, Lord, the glorious light,
And from eastern coasts to western,
May the morning chase the night ;
And redemption
Fill the world with joy and praise.

May the glorious day approaching,
From Egyptian darkness down,
And the everlasting gospel,
Spread abroad thy holy name.
All the borders
Of the great Immanuel’s land.

Come again, thou mighty Savior,
Win and conquer, never cease,
May thy lasting, wide dominions,
Multiply and still increase;
Sway thy sceptre,
Savior, all the world around.

SECTION V.

THE LAW OF THE KINGDOM.

TEXT: Isaiah ii, 3, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Having considered the King, the Subjects, and the Territory, I now come to the examination of the LAW of the Kingdom.

In the text, the law and the word of the Lord are represented in conjunction; by which we infer, that as law is the transcript of the will of a Ruler, and the word of the Lord an expression of his will, so the perfect law of the Kingdom is contained in his word. Hence, under every dispensation, the uniform and perpetual requisition, stipulated as the general rule for man, has been expressed in these few significant words, viz: "IF YE WILL OBEY MY VOICE."

Now therefore, if ye will obey my voice indeed, and

keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel,—Exodus xix, 5, 6.

Whether God's voice was heard by an audible sound from heaven, or by the disposition of angels, or by Moses, or by the Holy Prophets, or by John the Baptist, or by Jesus Christ and his Apostles, it is the Word of God, and contains his law, and is to be considered equally obligatory on man, under every dispensation.

The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.—Luke xvi, 16.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the words.

For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*.—Heb. i, 2; ii, 2, 3.

In the garden of Eden God spoke personally to man; but after man transgressed he was terrified at the voice of the Lord.

And the Lord God commanded man, saying, Of every tree of the garden thou mayest freely eat:

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eat thereof thou shalt surely die.—Gen. ii, 16, 17.

And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his

wife hid themselves from the presence of the Lord God amongst the trees of the garden.—Gen. iii, 8.

After this, though God spake to the Patriarch's and the House of Israel, audibly, and his presence was with Moses; yet he sent the angel of his presence (which was evidently Christ), to save them and to bear and carry them all the days of old.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth.

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee—Gen. vi, 13; xii, 1.

And God spake all these words, saying.

And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua the son of Nun, a young man departed not out of the tabernacle.

And he said, My presence shall go *with thee*, and I will give thee rest.—Exod. xx, 1; xxxiii, 11, 14.

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.—Isaiah lxiii, 9.

Moses, the Judges, and the Prophets, were divinely inspired to speak God's word.

And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land—Exod. vii, 1, 2.

And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them: and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

And the Lord came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders : and it came to pass, *that* when the spirit rested upon them, they prophesied, and did not cease.

And he said, Hear now my words : If there be a prophet among you, *I* the Lord will make myself known unto him in a vision, *and* will speak unto him in a dream.

My servant Moses *is* not so, who *is* faithful in all mine house.

With him will I speak mouth to mouth, even apparently, and not in dark speeches ; and the similitude of the Lord shall he behold : wherefore then were ye not afraid to speak against my servant Moses ?—Numb. xi, 17, 25 ; xii, 6, 7, 8.

The same divine inspiration was conferred on John the Baptist.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low : and the crooked shall be made straight, and the rough places plain :

And the glory of the Lord shall be revealed, and all the flesh shall see *it* together : for the mouth of the Lord hath spoken *it*.—Isaiah xl, 3, 4, 5.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.—Mal. iv, 4, 5.

For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist : but he that is least in the kingdom of God, is greater than he.—Luke vii, 28.

There was a man sent from God, whose name *was* John.

The same came for a witness, to bear witness of the

Light, that all *men* through him might believe.—John i, 6, 7.

Christ was annointed to preach the Gospel.

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written.

The Spirit of the Lord is upon me, because he hath annointed me to preach the gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

To preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them, This day is the scripture fulfilled in your ears.—Luke iv, 17—21.

And so, also, were the Apostles commissioned, by divine authority, to teach all nations.

And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ;

Teaching them to observe all things whatsoever I have commanded you : and lo, I am with you alway, *even* unto the end of the world. Amen.—Matt. xxviii, 18, 19, 20.

The testimony and the law were completed and finished among the Apostles ; and the oracles of God were delivered to the Jews ; and consequently the testimony was bound up, and the law was sealed among the disciples at Jerusalem ; and no one among the Gentiles has ever received oracles of God.

Bind up the testimony, seal the law among my disciples.

And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter : should not a people seek unto their God ? for the living to the dead ?

To the law and to the testimony : if they speak not according to this word, *it is because there is no light in them.*—Isaiah viii, 16, 19, 20.

From this we may conclude that all who pretend to a new revelation, beginning with Mohammed, and including Ann Lee, Joan Southcoat, Jemima Wilkinson, Jacob Cochran, Joseph Smith, and Spiritual Rappers, are *Impostors*.

But in the new eEarth, under the new Covenant, God will turn to the people a pure language (probably that which was spoken before the confusion of tongues), and put his laws into their mind, and write them in their hearts.

For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.—Zeph. iii, 9.

For this is the covenant that I will make with the house of Israel, after those days, saith the Lord ; I will put my laws into their mind, and write them in their hearts : and I will be to them a God, and they shall be to me a people.—Heb. viii, 10.

At that time, which the prophet calls the time of the end, many will run to and fro, and knowledge shall be increased to such a degree, that all the heathen shall know the Lord, from the least to the greatest.

But thou, O Daniel, shut up the words, and seal the

book, *even* to the time of the end : many shall run to and fro, and knowledge shall be increased.—Daniel xii, 4.

So will I make my holy name known in the midst of my people Israel ; and I will not *let them* pollute my holy name any more : and the heathen shall know that I *am* the Lord, the Holy One in Israel.—Eze. xxxix, 7.

This law is a perfect law of liberty.

The law of the Lord *is* perfect, converting the soul : the testimony of the Lord *is* sure, making wise the simple.

The statutes of the Lord *are* right, rejoicing the heart : the commandment of the Lord *is* pure, enlightening the eyes.

The fear of the Lord is clean, enduring for ever : the judgments of the Lord *are* true *and* righteous altogether.—Psalms xix, 7, 8, 9.

But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer,, but a doer of the work, this man shall be blessed in his deed.—James i, 25.

Here, then, we come to the conclusion, that with such a law, revealed and mixed with faith in this world, and endowed with knowledge in that which is to come, the saints after having enjoyed the tuition of Christ one thousand years, will not need that any one should teach them.

A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.—Heb. viii, 2.

Well might David exclaim :

Great peace have they which love thy law : and nothing shall offend them.—Psalms cxix, 165.

The law revealed by Moses was weak through the flesh ; although in its nature it was holy. And, consequently, Christ has

become the end of it to them that believe (but not to them who do not believe).

Wherefore the law is holy, and the commandment holy, and just, and good.

For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh :

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

For Christ is the end of the law for righteousness to every one that believeth.—Rom. vii, 12 ; viii, 2, 3, 4 ; x, 4.

He that believeth on him, is not condemned : but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.—John iii, 18.

From these declarations we learn that the law is to be fulfilled in us. For not one jot or tittle of the law can fail. But by the law of the spirit of life in Christ Jesus (by whom the believer is justified from all things, from which he could not be justified by the law of Moses), the righteousness of the law is fulfilled, in such as love God with all the heart, and their neighbor as themselves.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets.—Matt. xxii, 37, 38, 39, 40.

The law of Moses made no provision for

the transgressor ; but the law of the spirit of life, in Christ, proffers pardon to the penitent, and the holy Spirit to the believer, to help his infirmities.

He that despised Moses' law, died without mercy under two or three witnesses.—Heb. x, 28.

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—Luke xxiv, 47.

Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings which cannot be uttered.—Rom. viii, 26.

Here then we find a perfect rule of right, which always has been, is now, and will ever be the law of the kingdom of God, in this world, and that which is to come.

This law is the same in every age and dispensation ; and though the manner of its revelation, and its requisitions and prohibitions have varied, according to the condition and circumstances of those who have received it, yet in essence it is the same ; and can be fulfilled by loving God with all the heart, and our neighbor as ourselves ; for “ on these two commandments hang all the law and the prophets.”

“ Father, is not thy promise pledg'd
To thine exalted Son,
That thro' the nations of the earth,
Thy word of life shall run ?

“ Ask, and I give the heathen lands
For thine inheritance ;
And to the world's remotest shores
Thine empire shall advance.”

Hast thou not said, the blinded Jews
Shall their Redeemer own ?
While Gentiles to his standard crowd,
And bow before his throne.

O when shall Afric's sable sons
Enjoy the heavenly word ;
And vassals long enslaved become
The freed-men of the Lord.

When shall the untutored heathen tribes,
A dark, bewilder'd race,
Sit down at our Immanuel's feet,
And learn and feel his grace !

Haste, sov'reign mercy, and transform
Their cruelty to love ;
Soften the tiger to the lamb,
The vulture to the dove.

Smile, Lord, on each divine attempt
To spread the gospel rays ;
And build on sin's demolish'd throne,
The temples of thy praise."



SECTION VI.

THE DIFFERENT PHASES OF THE KINGDOM.

TEXT: Luke xvii, 20: "And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation."

Having described the elementary parts of the kingdom, we are brought to contemplate the different phases in which it is revealed in the scriptures, as an organized body.

But before proceeding to describe the views I have of it, I will meet the objection, which often arises from a misunderstanding of the meaning of the word OBSERVATION, used in the text. It cannot be that Jesus meant to represent that the kingdom would come in an invisible manner; nor that its appearance would not be magnificent and glorious, any more than he meant to tell the proud, ostentatious Pharisees, that the kingdom of God was in them. What then did he mean? Answer: If we turn to the words of Moses, concerning the circumstances of the coming of the kingdom of Israel, we shall learn that that kingdom came by observation.

And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

It is a night to be much observed unto the Lord, for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.—Exod. xii, 41, 42.

In the marginal reading, "*a night of observation.*" That is, when the tribes of Israel became an independent nation, they kept the ordinance of the Passover, called by them the ordinance of OBSERVATION; for

it was to be observed annually by all the children of Israel, in their generations.

And the same night in which Christ was betrayed, and the twelve Apostles become an incorporate or associated church, independent of the congregation of Israel. He instituted the ordinance of the Lord's Supper, to be observed in remembrance of him; and after his resurrection commanded them to teach the nations to OBSERVE all things whatsoever he had commanded them.

For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread :

And when he had given thanks, he brake *it*, and said, Take, eat ; this is my body, which is broken for you : this do in remembrance of me.

After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink *it*, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—1 Cor. xi, 23, 24, 25, 26.

Teaching them to observe all things whatsoever I have commanded you : and lo, I am with you alway, *even* unto the end of the world. Amen.—Matt. xviii, 20.

Here then we find that the kingdom of Israel came by observation ; and so did the Christian Church. But, when the kingdom of God comes, it will not be with the observance of any typical ritual or external ordinance; neither will it be said, lo here or there, is the kingdom. But it will be said, BEHOLD

THE KINGDOM OF GOD IS WITHIN YOU : or among you, *as it reads in the margin.*

Neither shall they say, Lo here ! or, Lo there ! for behold, the kingdom of God is within you.

For as the lightning that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven : so shall also the Son of man be in his day.— Luke xvii, 21, 24.

Then, laying aside the mystical notion of the coming of an invisible, or base kingdom, I pass to espy by the telescope of God's word, the different phases of the kingdom, as exhibited in the dispensations of God to man.

The first glimpse we have of the kingdom is in the reign of Melchizedek, who was a king of righteousness and peace; in Salem, and also priest of the most high God. This was in the patriarchal dispensation; when the Father or Patriarch of families offered sacrifices, and made intercessions for all that belonged to their household. So also Melchizedek, in the days of Abraham, as the Father or Patriarch of the nation that descended from Noah, offered sacrifices and intercessions, and reigned in righteousness and peace. But it was not long before his kingdom was disturbed by the kings of the nations, and the wickedness of Sodom, and God called Abraham, who was to succeed Melchizedek, to go out from among them.

And the king of Sodom went out to meet him (after

his return from the slaughter of Chedorlaomer, and of the kings that *were* with him), at the valley of Shaveh, which *is* the king's dale.

And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.

And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:

And blessed *be* the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.—Gen. xiv, 17, 18, 19, 20.

And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.—Acts vii, 3.

The next discovery we have of the kingdom of God, was four hundred and thirty years after this, when the marching tribes of Israel were assembled at Sinai, in the wilderness, to enter into covenant with God, and to receive his law.

For thou *art* an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.—Deut. vii, 6.

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine:

And ye shall be unto me a kingdom of priests, and an holy nation.—Exodus xix, 5, 6.

On condition of obedience, this people had the promise of being a kingdom of priests unto God, and a holy nation. But they rebelled against the Lord, and rejected him from being their king; and usurped the supreme power, and requested to have a king to reign over them, like the nations around them.

Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

And said unto him, Behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations.

And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.—1 Sam. viii, 4, 5, 7.

And God said they continued not in my covenant and I regarded them not. Consequently they were overturned and subverted, and the kingdom was taken from them, and given to another nation, bringing forth the fruits thereof.

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.—Matt. xxi, 43.

This brings to our perception another phase of the kingdom, as exhibited in the Church of Christ; whom Peter addresses as God's elect: and describes them by the same characteristics which were promised to the house of Israel, on condition of their obedience to his voice, viz: A CHOSEN GENERATION; A ROYAL PRIESTHOOD; A HOLY NATION; A PECULIAR PEOPLE. The fruit required of them was to show forth the praises of him, who called them out of darkness into his marvellous light.

But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.—1 Pet, ii, 9.

But in this church we do not find all the

elements of the kingdom fully developed. For it is divided, and subdivided, and is represented by Peter as being composed of strangers scattered abroad.

Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.—1 Pet. i, 1, 2.

And so long as their king is absent, and a great part of the members are in another world, the church cannot be perfect, and all the forms of government, devised by men, for its organization and concert of action, fail to unite those who give evidence of being christians, in one associate body.

God has established but one form of government in his kingdom, and that is THEOCRACY, in which he reserves to himself the supreme authority to ordain the Head, and to set the gifts in the church; as it pleaseth him. Consequently there is no warrant or example in the New Testament, for either episcopal or delegated power to be exercised out of the churches ecclesiastically, in receiving or expelling members of the church of God.

And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church.—Eph. i, 22.

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that mira-

cles, then gifts of healings, helps, governments, diversities of tongues.—1 Cor. xii, 28.

And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.—Col. ii, 19.

I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil ; and thou hast tried them which say they are apostles, and are not ; and hast found them liars.—Rev. ii, 2.

From these, and many other passages of the holy scriptures, we infer, that whilst Christ is to be regarded as the head of the church, all its official gifts are chosen and called by him, and set in the church as it hath pleased God ; and that from him nourishment is ministered, to knit the church by joints and bands, in such a manner, as to increase with the increase of God. And that by virtue of this divine power, the churches have power to try and decide upon the pretensions, or professions of all its members, whether officially or privately exercised in the church. But how different from this is the spirit and practices of Popes, Cardinals, Bishops, Councils, Conventions, Conferences, and Synods, and all ecclesiastical bodies, organized without the limits of the church to govern themselves or the church ! Through the agencies of such self-created monopolies, the church has been brought into affinity with the State, and under the corrupting influence of such an alliance, the life and spirit of godliness

has been waning, and the spirit and fashions of the world are gaining the ascendancy.

From the present aspects of the church, we see but faint shadows of the essential elements of the kingdom of God. Yet there are some, in almost all the different denominations and sects, who fear God and work righteousness, and such are accepted of God. These have the promise of being members of that church that Christ will present to himself, a glorious church, not having spot or wrinkle or any such thing.

That he might sanctify and cleanse it with the washing of water by the word.

That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.—Eph. v, 26, 27.

As those whom Peter describes as a chosen generation, a royal priesthood, a holy nation, and a peculiar people, were then in a scattered condition, so likewise the genuine members of the church have been like the materials of Solomon's Temple scattered among the forests and quarries, where they were hewed out, and prepared for the building. And not until they shall be transported into another world, like as the materials of the temple were floated and brought together, without the sound of axe or hammer, will the church be completed as a habitation for God.

Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God : and *I will write upon him* my new name.—Rev. iii, 12.

Here then we are under the necessity of taking the telescope of prophecy, and exercising faith to discover the character and condition of the church, in that world where it will be gathered in one body or kingdom.

Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself :

That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth ; *even* in him.—Eph. i, 9, 10.

But before we further advance in prospectively viewing the future prospects of the kingdom, it becomes us to take a retrospective view of the past, and of the past condition and future prospects of that people, whom God chose because he loved them for the Father's sake. For if there are covenant blessings in store for them, though the fulness of the Gentiles may come in, yet the church will not be complete until the Head Stone shall be brought forth by those who have rejected it with shoutings, crying grace unto it.

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the

Lord's doing, and it is marvellous in our eyes?—Matt. **xxi**, 42.

And he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace, unto it.—Zech. iv, 7.

All hail the power of Jesus' name,
Let angels prostrate fall ;
Bring forth the royal diadem,
And crown him Lord of all.

Crown him, ye martyrs of our God,
Who from the altar call ;
Extol the stem of Jesse's rod,
And crown him Lord of all.

Ye chosen seed of Israel's race,
A remnant weak and small,
Hail him who saves you by his grace,
And crown him Lord of all.

Ye Gentile sinners, ne'er forget
The wormwood and the gall ;
Go spread your trophies at his feet,
And crown him Lord of all.

Babes, men, and sires, who know his love,
Who feel your sin and thrall,
Now join with all the hosts above,
And crown him Lord of all.

Let ev'ry kindred, ev'ry tribe,
On this terrestrial ball,
To him due majesty ascribe,
And crown him Lord of all.

O, that with yonder sacred throng,
We at his feet may fall ;
We'll join the everlasting song,
And crown him Lord of all."

SECTION VII.

THE SUBVERSION OF THE KINGDOM OF
ISRAEL

TEXT: Ezekiel xxi, 27: "I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."

In this text we have one of the most important prophecies that was ever uttered by man, in the name of the Lord. It contains a fearful threatening, and a cheering promise; embracing the most important events in this world; unfolding the order in which those events should transpire, during a vast space of time, comprising thousands of years.

The first is a prediction of the overturning and entire subversion of the kingdom of Israel, for a long and gloomy season of dispersion and desolation. The other is a prediction of the coming of Jesus Christ, to reign on the earth, as KING OF KINGS AND LORD OF LORDS.

I am aware that some expositors have applied the overturnings and subversion, of the text, to the temporal monarchies of the world: represented by Nebuchadnezar's Image; but this would gratify the Pope of Rome, in giving the right to the fourth

monarchy to reign, which was the Roman kingdom.

But nothing can be more evident from the text, and its connections, than that this awful denunciation was spoken against that kingdom, over which Zedekiah wickedly reigned. For the message was introduced and addressed to him in the words following:

And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end,

Thus saith the Lord God ; Remove the diadem, and take off the crown ; this *shall not be* the same : exalt *him that is low*, and abase *him that is high*.

I will overturn, overturn, overturn it : and it shall be no *more*, until he come whose right it is ; and I will give it *him*.—Ezek. xxi, 25, 26, 27.

This subject is much controverted, in the present day, by theologians, and consequently, presents itself as one of interest, and claims a scriptural illustration. And here I would suggest, that if we find these threatenings have been verified to Israel, then we need not apply them to others, nor doubt the performance of the promise, in the same literal and exact manner. For God's ways are equal.

Although the house of Israel had the promise, conditionally, of being a kingdom of priests, yet this did not proffer to them sovereign power to be a kingdom of rulers. And hence they were charged with rebellion, in asking a king.

But there was one redeeming principle on which they were told they could still inherit God's favor, and escape his judgments. This was expressed in the following words, viz :

If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye, and also the king that reigneth over you, continue following the Lord your God.

But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as *it was* against your fathers.

But if ye shall still do wickedly, ye shall be consumed, both ye and your king.—1 Sam. xii, 14, 15, 25.

Under a monarchical government this condition could not be complied with, unless both the king and his subjects observed it. For if the king forsook the Lord, he would not reign in such a manner as to tolerate the people in serving him; and if the people revolted from God's commandments, the king could not compel them to serve God in a manner acceptable.

Saul was the first king in Israel, after they usurped independent sovereignty. But he did not obey the command of the Lord, and was with his house rejected from being kings.

And Samuel said, Hath the Lord *as great* delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

For rebellion *is as* the sin of witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou

hast rejected the word of the Lord, he hath also rejected thee from *being* king.—1 Sam. xv, 22, 23.

David succeeded Saul, and the Lord gave testimony concerning him, that he would do all his will.

And when he had removed him, he raised up unto them David to be their king: to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.—Acts xiii, 22.

As Israel had forfeited all claim to God's favor, both under the administration of the Judges, and the reign of Saul, it was necessary that a covenant should be confirmed to David and his house. This covenant we have an account of in 2 Sam. vii, 11.—17:

And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house.

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

He shall build an house for my name, and I will stablish the throne of his kingdom forever.

I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever.

According to all these words, and according to all this vision, so did Nathan speak unto David.

According to this covenant, the kingdom

was to be established in his house forever ; and if his children that succeeded him in the kingdom, committed iniquity, he would chastise them with the rod of men, and with the stripes of the children of men ; but his mercy should never depart from David and his posterity as it did from Saul and his house. This threatened chastisement was realized, in measure, by Solomon, in the revolt of the ten tribes, and by his successors, in the invasions and annoyances of their enemies.

And he said to Jeroboam, Take thee ten pieces : for thus saith the Lord, the God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee :

(But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel).—1 Kings xi, 31, 32.

But despite all these chastisements, and all the means used in sending his prophets to reform them, they waxed worse and worse, until their day had come for their iniquity, as a kingdom, to have an end. And their doom was announced by the prophet in the words of the text.

In illustrating the subject contained in the text, I shall first endeavor to describe the three different overturns of the kingdom of Israel. Second, its final subversion. And carry up the subject of the future prospects of the Jews, in connection with the

future prospects of the Christian Church, to the coming and reign of Jesus Christ.

The first stroke of God's judgments fell heavily upon the kingdom of Judah, in the eleventh year of Zedekiah, 588 years before Christ.

So the city was besieged unto the eleventh year of king Zedekiah.

And burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire.—Jer. lii, 5, 13.

Nebuchadnezzar was employed as the cruel instrument of this sore calamity to the Jews.

He commenced, and prosecuted with much zeal and skill, a siege against them for one year and a half; and then took their city, pillaged the sanctuary, destroyed the temple, and overturned the whole nation, and carried the king to Babylon, and the people beyond Babylon, where they were held in captivity for the term of seventy years. Almost as long as the people of the United States have been an independent nation. Most of those who were carried away captive, perished by the cold streams of Babylon; and all but very few of those who returned had been born in captivity. How sweet to them must have been the liberty of going up to Jerusalem, and mingling in the praises of Zion!

But their national enjoyment was soon

disturbed again. For although the kings of Media and Persia liberated them from captivity, and tolerated them in the enjoyment of their national freedom, and religious privileges; yet *a wicked root* arose in the kingdom of the Greeks, in the person of Antiochus Epiphanes, to persecute and overturn them again as a nation.

This was the little horn that came out of one of the four horns, that reigned in the kingdom of the Greeks, after the first horn was broken: described by Daniel.

And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.

And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.—Dan. viii, 9—12.

The transactions of this little horn comprised the length of the vision, as answered in Dan. viii, 13, 14.

Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision concerning the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Some have supposed this prophetic peri-

od related to the end of the world ; and that by connecting it with the seventy weeks, which represents the time of the third or last overturn of the Jewish nation, and making both these periods to commence at the going forth of the decree of Cyrus, to restore and build Jerusalem, they had found the time of the end of the world. But, to be convinced of the incorrectness of this calculation, we only need to consider that the events of the vision were the transactions of the horn, that came out of one of the four horns, or kingdoms, into which Alexander's kingdom was divided, after he had conquered the Medes and Persians. And we see that the transactions of the little horn, cannot be carried back and be made contemporary with the transactions of Cyrus, king of Persia, in making the decree, which was in the year 538, before Christ, and the taking away of the daily sacrifice in 168, almost 400 years afterwards. *simultaneous.*

But criticism, on this passage, shows that two thousand three hundred days, instead of being so many years, are only so many sacrifices, or evenings and mornings. Then as there were two sacrifices every day, evening and morning, and as it takes an evening and morning to make one day, so we conclude that the length of time in the vision is only one thousand one hundred and fifty literal days, about three years and

a half; answering to the length of time which elapsed after the daily sacrifice was taken away by Antiochus, before it was restored by Judas Maccabeus, and his associates, who defeated Lysius, whom Antiochus had left in charge of Jerusalem; and drove the Grecian army out of the city; and cleansed the Temple, which was the Jewish Sanctuary; and restored the daily sacrifices in Jerusalem.

The 1290 days, and the 1335 days, relate to the times that elapsed after Antiochus took away the daily sacrifice, to the time of his death, in 164 B. C.; and the time of the festival held by the Jews on hearing of his decease. See 1 Mac. i, 29—39, and iii, 35, 36, and iv, 36—56.

The third overturn was by the Romans, in the year 70, of the Christian era. The Roman dispersion was very evidently the third overturn of the kingdom of Judah; from the fact, that since that it has been no more. And agreeable to the prophecy of Hosea, the children of Israel have remained without any government of their own, or any sacrificial mode of worship.

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.—Hosea iii, 4.

And that the second overturn was by Antiochus, is equally evident, from the fact

that there has been no other instance of the conquest of the Jews, since the utterance of the text, except by the Chaldeans, the Greeks, and the Romans.

The Roman kingdom was undoubtedly the anonymous Beast, described in Daniel's vision, and represented by the legs and feet of the image, in Nebuchadnezzar's dream.

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

The image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

His legs of iron, his feet part of iron and part of clay. Daniel vii, 7; ii, 31, 32, 33.

This same beast is represented under two different forms in the Apocalypse. The first had seven heads and ten horns, and seven crowns upon his heads. The other had seven heads and ten horns, and upon his horns ten crowns, instead of seven crowns upon his heads. This undoubtedly was designed to show the difference between Pagan and Papal Rome. One had seven different forms of government, and the other had ten kings or kingdoms, viz: The Huns, Goths, Ostragoths, Franks, Vandals, Swedes, Saxons, Heruli, and the Burgundians; all under the same form of gov-

ernment; and yet controlled by the ecclesiastical hierarchy of the Papal superstition.

It was under Pagan Rome that our LORD JESUS CHRIST, was crucified, and the kingdom of Israel finally subverted.

And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.—Daniel viii, 23, 24, 25.

Of this awful catastrophe our Savior prophesied, as well as the holy prophets, and warned them and exhorted them to mourn for themselves and their children.

And when he was come near, he beheld the city, and wept over it.

Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

And shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knowest not the time of thy visitation.

But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.—Luke xix, 41—44; xxiii, 28.

The cause of these calamities, sent upon

the Jews, is very emphatically explained to them in the message sent to them by the prophet Isaiah.

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.—Isa. vi, 9, 10.

This annunciation so affected Isaiah, that he earnestly enquired, how long this would be their condition. The answer is given in verses 11, 12.

Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate;

And the Lord have removed men far away, and *there be* a great forsaking in the midst of the land.

But lest Isaiah should despair of their ever being restored, the Lord added this significant promise, verse 13:

But yet in it *shall be* a tenth, and it shall return, and shall be eaten: as a teil-tree, and as an oak, whose substance is in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof.

That the Jews were in this morally bewildered condition, when our Savior was here on the earth, is evident from Math. xiii, 13, 14.

Therefore speak I to them in parables: because they see^{ng}, see not; and hearing, they hear not; neither do they understand.

And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not un-

derstand : and seeing ye shall see, and shall not perceive.

And that this continued to be their condition, when Paul preached to them at Rome, appears from Acts xxviii, 25, 26, 27.

And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand ; and seeing ye shall see, and not perceive.

For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed ; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should converted, and I should heal them.

And that this will continue to be their condition, till the times of the Gentiles come in, is proved by Luke xxi, 24.

And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.—Luke xxi, 24.

But notwithstanding all these discouraging accounts of their condition and prospects, the apostle Paul explains the mystery, and gives us to understand, that when the fulness of the Gentiles shall come in, all Israel, or the whole house of Israel shall be saved.

For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part has happened to Israel, until the fulness of the Gentiles be come in.

And so all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob :

For this is my covenant unto them, when I shall take away their sins.—Rom. xi, 25, 26, 27.

Our Lord, while sitting on Mount Olivet, and speaking to his disciple concerning the destruction of Jerusalem, and his coming, and the end of the world, made this declaration concerning the Jews.

Verily I say unto you, This generation shall not pass, till all these things be fulfilled.—Matt. xxiv, 34.

That the generation here mentioned was the Jewish race, is evident from the circumstances that he had just called them a generation twice, in his farewell address to them, before leaving their city. And also, that he and his disciples were conversing about them. With this understanding of this declaration, all the disputation and mysticism of those who have applied it to the generation of the righteous, and of those who argue that all things spoken of by Christ to his disciples, were fulfilled at the destruction of Jerusalem, at once disappear and vanish away.

The word, GENERATION, is more frequently applied, in the scriptures, to the people of a family or race, than it is to the people of one age or period. The Jews were such a generation; claiming to be the children of Abraham, and they have not, nor will not, pass away, till all those things are fulfilled.

In this respect they are a standing miracle to the world, confirming the truth of prophecy.

All other nations, when subjugated, soon pass away. But the Jews have been overturned three times, and dispersed and scattered among all nations, for near eighteen hundred years; but they still retain their distinct national identity. And, according to the words of Christ, they will exist, and act, as a distinct nation, when Christ comes the second time.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.—Matt. xxiii, 39.

But although they maintain a national character among all nations, where they are scattered, yet their house is left unto them desolate; and the sceptre has departed from Judah, and their history is briefly summed up in the few words which are a part of the text—"IT SHALL BE NO MORE."

Were it not for the promises made to Abraham, and to David, and the predictions of the Holy Prophets, like that contained in the text, we might despair of their ever being brought to partake of the blessings of the gospel of Christ, which are so freely proffered to them as well as to the Gentiles.

Having thus far traced the history of the kingdom of Israel, from its origin through

its overturns and subversion, and shown the present state of the Jews, I pass from the melancholy story of their apostacy, and consider the provisions made for them in the gospel, as well as for the Gentiles. After which I will endeavor to illustrate the remaining part of the subject contained in the text, and show the right of Jesus Christ to the kingdom, and the future prospects of the church, composed of Jews and Gentiles, under the universal reign of Jesus Christ on the earth.



SECTION VIII.

THE PROMISE TO THE JEWS AND GENTILES.

TEXT: Acts ii, 39: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

At the opening of the Christian dispensation, on the day of Pentecost, this text was uttered, as a key to unlock the mysteries of God.

In this proclamation we find three classes of people designated, viz: 1. The Jews, who composed the multitude to whom the

apostle was speaking. 2. Their children, which comprises all the descendants of the Jews. And, 3. The Gentiles, who were considered by the Jews, as being far from God, and strangers to the covenants of promise.

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.—Eph. ii, 12.

The Jews have long been distinguished, in the dispensations of God, from all other people. And the apostle describes them by making mention of those circumstances by which they were distinguished.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.—Rom. viii, 29, 30.

The Jews were foreknown of God, when he said to Abraham:

(As it is written, I have made thee a father of many nations) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not, as though they were.—Rom. iv, 17.

But, that it might be known which of the nations, that descended from Abraham, were to be reckoned as the seed of Abraham, the apostle proceeds to distinguish them.

Neither, because they are the seed of Abraham, *are*

they all children : but, in Isaac shall thy seed be called.
—Rom. ix, 7.

And then goes on to show that Jacob was preferred to Esau, as the one in whom the seed should be reckoned.

It was said unto her, The elder shall serve the younger.

As it is written, Jacob have I loved, but Esau have I hated.—Rom. ix, 12, 13.

This was not spoken to Rebecca concerning Esau and Jacob as individuals, but concerning the nations that should descend from them. Nor was Jacob loved or elected to eternal life, before he was born, or Esau reprobated before he had done good or evil, as some suppose, but it was spoken concerning their posterities, the Israelites and the Edomites, hundreds of years after those two men were both dead.

And the Lord said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels : and *the one* people shall be stronger than *the other* people ; and the elder shall serve the younger.—Gen. xxv, 23.

I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us ? *Was* not Esau Jacob's brother ? saith the Lord : yet I loved Jacob,

And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.—Mal. i, 2, 3.

But, to be fully satisfied that the Jews were the people whom God foreknew, and predestinated, we only need to read Rom. ix, 4; and xi, 2.

Who are Israelites : to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of *God*, and the promises.

God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias ? how he maketh intercession to God against Israel, saying.

Here we find, then, that the Jews were predestinated, or preappointed, to be conformed to the image of his Son, which was the former dispensation of the law of Moses, that Christ might be the first-born among many brethren, who had been adopted, by virtue of the covenant made with them at Sinai. That he called them out of Egypt, through the Red Sea, and the wilderness, into the land of promise ; that he justified them in taking possession of the land of Canaan, because he had given Abraham the promise of it, and they were the legal heirs of that promise ; while the Canaanites were only squatters in it, without any title to it. And that he glorified them with his presence in the burning bush, in the cloudy pillar, and in the tabernacle and temple. And also, with the birth of his Son among them ; whom Simeon declared to be a light to the Gentiles, and the glory of Israel.

And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush ; and he looked, and behold, the bush burned with fire, and the bush *was* not consumed.

And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked

toward the wilderness, and behold, the glory of the Lord appeared in the cloud.—Exod. iii, 2; xvi, 10.

And on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.—Num. ix, 15.

And it came to pass, when the priests were come out of the holy *place*, that the cloud filled the house of the Lord.—1 Kings viii, 10.

Which thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of thy people Israel.

And Joseph and his mother marvelled at those things which were spoken of him.—Luke ii, 31, 32, 33.

The posterity of the Jews are now dispersed, and many of them very much oppressed and degraded; but in every age some have been converted to christianity; and although blindness, in part, still rests, as a spell upon many of them, yet those who have believed in Christ, have found the words of the text to be true. And from many of the predictions of the prophets and apostles, we may expect there will be many of them converted, and hail Christ as king, when he comes in the name of the Lord.

And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem:

When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

And the Lord will create upon every dwelling-place

of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory *shall be* a defence.—Isaiah iv, 3, 4, 5.

Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.—Hosea iii, 5.

Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

And that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.—Zeph. iii, 19, 20.

Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord.

And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.

And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* first-born.—Zech. ii, 10, 11, 12; xii, 10.

Well might the apostle conclude, then, that so all Israel shall be saved, and exclaim:

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!—Rom. xi, 33.

The Gentiles comprise every nation except the Jews. And while we may be confident

that the promises made to Abraham and David pertained to the Israelites, we can have equally as much assurance, that the Gentiles may trust in the root of Jesse, and find his rest glorious, and become fellow heirs with the Jews of the promise in Christ.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

And he shall set up an ensign for the nations and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isa. xi, 10, 11, 12.

That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel.—Eph. iii, 6.

Well might Peter perceive, as Paul concluded, that God is no respecter of persons; but is the God of the Gentiles, as well as of the Jews.

Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

But in every nation, he that feareth him and worketh righteousness, is accepted with him.—Acts x, 34, 35.

Is he the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

Seeing *it is* one God which shall justify the circumcision by faith, and uncircumcision through faith.—Rom. iii, 29, 30.

For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or

free; and have been all made to drink into one Spirit.
—1 Cor. xii, 13.

But some one is ready to ask, if salvation is equally free for the Jew and Gentile, why do not the Jews embrace it and believe? The same query might be urged concerning the Pagan Gentile nations. And we answer that while gross darkness is upon the heathen, blindness in part has happened to Israel. And while we do not despair of the conversion of heathen nations, we ought not to despair of the conversion of the Jews. For God is able to graff them in again.

And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.—Rom. xi, 23.

Peter gave the Jews at Jerusalem to understand that if they repented, they would be converted, and have their sins blotted out. And Christ was sent, the first time, to bless them, in turning them from their iniquities. And when he comes the second time, he will come out of Zion, and turn away ungodliness from Jacob.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.—Acts iii, 19, 26.

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.—Rom. xi, 26.

Having shown that the promise is to Jews

and Gentiles, I pass to consider the nature of the promise referred to in the text.

The apostle, in explaining the nature of the promise given to Abraham and his seed, says :

And the scripture, foreseeing that God would justify the heathen, through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.—Gal. iii, 8, 14.

The blessing promised to Abraham and his seed, was the promise of the Spirit Paul says the seed was Christ, verse 16. Now as Christ received the promise of the Holy Ghost, so he promised it to his disciples, and agreeable to the prophecy of Joel, it was poured out upon all flesh.

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.—Acts ii, 33.

But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John xiv, 26.

And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.—Joel ii, 28.

This Spirit, Christ said, would reprove the world of sin of righteousness and judgment. And Paul says :

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing

of regeneration, and renewing of the Holy Ghost.—Titus iii, 5.

This, then, is the efficient agency by which the sinner is reprov'd, and the soul converted, renewed and purified.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently :

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.—1 Pet. i, 22, 23.

We come now to consider a question arising from the doctrine of the text, which has been agitated and discussed by theologians, viz: If the promise of the gift of the Holy Ghost is the blessing proffered in the text, can men resist the Holy Spirit of God? This was answered by Stephen, while his face shone like an angel.

Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost : as your fathers *did*, so *do* ye.—Acts vii, 51.

If they could then resist it, they can now; hence the cautions and the solemn warning given by Christ and his apostles.

Wherefore I say unto ~~you~~, All manner of sin and blasphemy shall be forgiven unto men : but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.—Matt. xii, 31, 32.

But he that shall blaspheme against the Holy Ghost

hath never forgiveness, but is in danger of eternal damnation.—Mark iii, 29.

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?—Heb. x, 29.

But here another question arises. If the promise of the gift of the Holy Ghost is to as many as are called, and all are called, then will not all receive the Spirit? Answer: If the promise is conditional, it is not certain that they will. And there are conditions expressed immediately in connection with the text.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts ii, 38.

The first is repentance. This consists, according to Christ's teaching, in putting away evil-doing, self-abasement, and prayer for mercy. He endorses the repentance of the people of Nineveh, to be genuine; and, by turning to the book of Jonah, we can learn in what their repentance consisted.

But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands —Jonah iii, 8.

The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here —Luke xi, 32.

The other condition is baptism; not, as

some think, to effect or accomplish the remission of sins, but to manifest or show to the world that they are dead to sin. John baptized with the baptism of repentance. But he did not baptize the people to make them repent, because he required them to bring forth fruits meet for repentance, before he would baptize them.

Bring forth therefore fruits meet for repentance.—Matt. iii, 8.

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.—Acts xix, 4.

So likewise when penitent sinners confess and forsake sin, God forgives them, for Christ's sake; and then they should be baptized to show that they are dead to sin, and risen through faith of the operation of God to walk in newness of life. Being planted together in the likeness of his death.

That was the true Light, which lighteth every man that cometh into the world.—John i, 9.

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Rom. vi, 4.

Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.—Col. ii, 12.

When a foreigner becomes a citizen of another kingdom, he must first forsake his own country, and emigrate to the country or territory of that kingdom, and profess intention to continue there, and then take the

oath of allegiance, in order to become a naturalized citizen of the kingdom.

So sinners must first be delivered from the power of darkness, and be translated into the kingdom of God's dear Son, and profess and confess Christ before men, and then be baptized to represent their change, or conversion to God.

Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son.
—Col. i, 13.

For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation.
—Rom. x, 10.

Thus the humble believer in Christ, purifies his soul, in obeying the truth through the Spirit. But if he cannot receive the Spirit until he is baptized with water, then there can be no purifying effect realized in being baptized for the remission of sins—1 Pet. i, 22.

But when Peter preached to the people, at the house of Cornelius, he said:

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?—Acts x, 47.

And before the apostles, and elders, and brethren, assembled at Jerusalem, he said:

And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto *us*.

And put no difference between us and them, purifying their hearts by faith.—Acts xv, 8, 9.

These declarations bear equally strong

against those who argue that water baptism is not necessary for those who have received the Spirit, and those who think it necessary in order to obtain the gift of the Holy Ghost or the remission of sins.

The christian is guided into all truth by the Spirit. Not that the Spirit makes any new revelation, other than that which is revealed in the Bible. But while the spirit of adoption is sent into the heart, crying, Abba, Father, it bears witness with our spirits, that we are the children of God; that is, that God is willing to be our Father and owns us as his children.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.—Rom. viii, 15.

This Paul calls the Spirit of Promise (the same as promised in the text), and says it is the earnest of our inheritance until the redemption of the purchased possession.

In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise,

Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.—Eph. i, 13, 14.

The children of God in this world are like minors under age, who are heirs to a rich inheritance, but cannot enter into possession and dispose of, or control it, while in their minority; but are under tutors and govern-

ers, or guardians, until the time appointed by the Father, or the government.

So christians in their minority, though they are heirs of God and joint heirs with Christ, to an inheritance that is incorruptible, undefiled, and that fadeth not away; yet they cannot enter into possession of it, until the times and the seasons which the Father has put in his own power are fulfilled, and their bodies are redeemed from the bondage of corruption.

But the heir can draw a revenue from the inheritance, sufficient to defray the expenses of his support and education. So, also, christians receive the Spirit of Promise, as an earnest of their inheritance, in the gift of the Holy Ghost, to support and comfort them and to guide them into all truth, and educate them for another and a better world.*

Having thus shown that the promise is to both Jews and Gentiles, on condition of repentance and obedience to the gospel, and described the nature of the promise, and the blessed effects and influences of the Holy Spirit promised, I pass to consider some of

* An Earnest was a portion of the stipulated sum, or contract, or covenant, advanced at the time of the contract, as a token that the parties were in earnest in entering into the contract. This was like a seal to an instrument that cannot be invalidated for the want of consideration.

those times which are set forth in the scriptures, called the times of the Gentiles. After which I will endeavor to illustrate the restitution of all things, spoken of by the prophets, and the Dispensation of the fullness of times.

SECTION IX.

THE TIMES OF RESTITUTION OF ALL THINGS.

TEXT: "Acts iii, 21: "Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Two things which have been treated upon in a former part of this work, are confirmed by this text, viz: That Christ is now at the right hand of the Father, in the heaven of heavens; and that God has spoken by the mouth of the Holy Prophets. But the subject to which our attention is called, in the text, is the times of restitution of all things thus spoken.

Restitution is the act of restoring that which has been wrongfully taken or usurped.

If a man shall cause a field or vineyard to be eaten,

and shall put in his beast, and shall feed in another man's field : of the best of his own field, and of the best of his own vineyard shall he make restitution.—Ex. xxii, 5.

And Zaccheus stood, and said unto the Lord ; Behold, Lord, the half of my goods I give to the poor ; and if I have taken any thing from any man by false accusation, I restore *him* four-fold.—Luke xix, 8.

According to this, the times of restitution are times in which that which has been wrongfully taken, or usurped, by the Gentile nations, shall be restored, called the times of the Gentiles.

And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.—Luke xxi, 24.

The times and the seasons which the Father has put in his own power, are not for us to know. . And yet Christ upbraided the Pharisees for not discerning the time in which they lived. By which we understand that though it is not for us to know the time when future events will be fulfilled ; yet it is our duty to know the time in which the events predicted in God's word, are accomplished ; and, like the skillful mariner, to keep the reckoning, lest, while sailing upon the high seas of time, we dash upon the rocks and bars of error and unbelief.

And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power.—Acts i, 7.

Ye hypocrites, ye can discern the face of the sky, and

of the earth ; but how is it, that ye do not discern this time ?—Luke xii, 56.

Then judging it not only laudable, but a duty, we pass to enquire concerning the times of the Gentiles, and how the restitution is to be accomplished, in those times.

The powers of all human governments, exercised without regard to the higher law of God, are usurpations. But when nations or powers presume to rise in opposition to God, and to afflict or oppress his people, then they become usurpers and robbers. Yet God has suffered such wicked powers to exist, and to fulfill the threatenings of his word. But he has limited the times of their career; and in many instances, of which we have accounts, he has punished nations and overthrown such powers as rose in opposition to him ; or presumed to afflict God's people in fulfilling his threatenings, because they did not do it with right motives. This was the case with Babylon, and with Greece, and it will be verified to Rome, and all other powers combined against the people of God.

It was by the Pagan powers that the Jews were conquered and dispersed among the nations, where they now still continue to be oppressed. And by the Roman Papal power, the church has been subverted and scattered, as it now is. And by the Mohammedon Imposition, the Jews are de-

prived of the possession of the land of Palestine, and the church of free toleration of christian worship in Jerusalem.

These powers are described by John, in Rev. chap. xii and xiii. The first he calls a great Red Dragon. This name was applied to the pagan monarchy of Egypt.—Isa. xxvii, 1; and li, 9; Ezek. xxix, 3.

The Egyptians were the first pagan government that oppressed God's people. And as this name was applied to them, on that account, so it is equally applicable to all pagan, or heathen governments, that presume to oppose the government of God. This heathen power existed in Pagan Rome, at the time the church, represented as a woman clothed with the sun, appeared in heaven, and drew a third part of the stars of heaven (the ministers of the gospel), and and cast them to the earth. (Caused them to resort to the secular powers of earth for support), and stood before the woman to devour her child, as soon as it was born, and persecuted the woman and went to make war with the remnant of her seed.

And there appeared another wonder in heaven ; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

And his tail drew the third part of the stars of heaven, and did cast them to the earth : and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

And when the dragon saw that he was cast unto the

earth, he persecuted the woman which brought forth the man-child.

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.—Rev. xii, 3, 4, 13, 17.

At the eve of the reign of paganism, in Rome, a part of the bishops and elders were involved in the controversy between Athanasius and Arius; and had become so degenerated from the true spirit of christianity, that they very readily embraced the opportunity, at the Council of Nice, to unite Church and State, under the reign of Constantine. This was the birth of the man child, that was to rule all nations with a rod of iron. But Paganism, being cast out of power, persecuted the church, and under the reign of Julian, the *apostate*, went to make war with christians. This was the last effort, that we have any account of, in the scriptures, that pagan governments have attempted to destroy the church. But there is a prophecy in which we find the same dragon power will be combined with other antichristian powers, in making war with the people of God.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.—Rev. xvi, 13.

The second power described by John, he calls a Beast, or as it is rendered in the original, a *wild beast*. This differed only

in few things from the dragon. And as the dragon gave him his power, and his seat, and great authority, we conclude it must be Papal Rome, or the ecclesiastical hierarchy, that originated from the unhallowed alliance, between Church and State, when the man-child had grown to the *Man of Sin*.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion and the dragon gave him his power, and his seat, and great authority.—Rev. xiii, 1, 2.

Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.—2 Thess. ii, 3, 4.

The universal supremacy of the bishop of Rome was established by the decree of Phocas, in the year 606; and Boniface, on whom the title was conferred, succeeded in the exercise of the power of popery.

It has been thought, by some, that the universal supremacy of the Pope was established by the decree of Justinian, in 538. It is true that Justinian made a decree to confer the title of Universal Bishop on *John, the Faster*, but as we have no account that he was ever acknowledged as such, by the bishops of Constantinople or

Rome, we may conclude, that as Rome was soon after this conquered, by Barbarians, and their city sacked, and their laws paralyzed, that this decree became a nullity, and consequently we have no account of any one who officiated as a Universal Bishop, or Pope, until the murderer, Phocas, conferred it upon Boniface, as a reward for his base hypocrisy, in justifying him in obtaining the throne of the empire, by the assassination and murder of his master.

The time of the reign of this Beastly power, is represented by Daniel, to be time, times, and the dividing of time. And by John, as forty and two months: twelve hundred and sixty days; and as a time, times, and half a time.

And he shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.—Dan. vii, 25.

But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot for forty and two months.

And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.—Rev. xi, 2, 3; xii, 14.

As times in the seasons of Nebuchadnezzar's abdication, meant years, and the sev-

enty weeks which were determined upon the Jews, and upon their city, from the time of their return from captivity, to the time of their dispersion, and the destruction of their city, by the Romans, was evidently 490 years, reckoning a year for a day, according to the rule given to Ezekiel, for the measuring of prophetic time. So we find that time, times, and half a time, are forty and two months. And reckoning 360 days to a year, and each day to be a year, we find the length of the reign of the Beast, to be 1260 years; which, added to 606, carries us down to 1866, as the period for the overthrow of Popery.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.—Rev. xix, 20.

The third power persecuting the people of God, described by John, he says was another Beast, having two horns like a lamb, that spoke like a dragon, and did great wonders; and exercised his power in making an image to the Beast, and in causing that all should receive the mark of this last Beast, in their hand or in their foreheads.

And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

And he doeth great wonders, so that he maketh the

fire come down from heaven on the earth in the sight of men,

And deceiveth them that dwell on the earth by *the means* of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.—Rev. xiii, 11, 13, 14, 16.

This same Beast John calls the false prophet, from which we understand that this *wild beast* was Mohammedanism. This agrees with the number of this beast, which is 666.

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into the lake of fire burning with brimstone.—Rev. xiii, 18; xix, 20.

Mahammed arose about the beginning of the seventh century, nearly at the establishment of Popery; but his power was not established, as a secular kingdom, until after his death, in the year 666. Here, then, we have the number of the origin of this Imposition; and from the account of its being taken with the first Beast, and cast into the lake of fire, we may infer that it will be overthrown at the same time of the fall of Popery.

The spirits of Paganism, Popery, and Mahammedanism, have engendered all the wars that have afflicted the church. And, from the prediction of John, we may expect that these three great powers will be combined in the Battle of the Great Day of God Almighty.

And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.—Rev. xvi, 13, 14.

This will probably be the last battle that will ever be fought on this earth; in it the Beast will be taken, and with him the False Prophet, and cast into the lake of fire; and the Dragon will be bound and cast into the bottomless pit, and shut up for a thousand years.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.—Rev. xix, 20; xx, 1, 2.

Here, then, we see that Paganism, Popery and Mahommedanism, which are now in alliance with each other, have already be-

gun to gather the kings of the earth, and of the world, to the final issue.

These three false systems of religious superstition have always been antipodes, and the nations marshalled under each have been contending with each other, until within a few years past, when, to the astonishment of the world, they are found in alliance. And though Russia and America have not been gathered with them, not being under the control of either of these false systems of religion, yet there are reasons to fear they will chime in, and meet the righteous retribution of heaven.

According to prophecy, this battle will be on the mountains of Israel, in the latter days or years, after Israel is gathered out of the nations, when the combined nations shall cover the land, and come to spoil and take a prey, and to carry off cattle and goods.

And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:

Persia, Ethiopia, and Libya with them; all of them with shield and helmet:

Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.

And thou shalt say, I will go up to the land of un-

walled villages ; I will go to them that are at rest, that dwell safely, and of them that dwell without walls, and having neither bars nor gates,

To take a spoil, and to take a prey ; to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations which have gotten cattle and goods, that dwell in the midst of the land.

And thou shalt come up against my people of Israel, as a cloud to cover the land ; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face.

And I will plead against him with pestilence and with blood ; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.—Eze. xxxviii, 3, 4, 5, 6, 11, 12, 16, 18, 22.

It is further described in the prophecy of Joel :

For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

Proclaim ye this among the Gentiles ; Prepare war, wake up the mighty men, let all the men of war draw near ; let them come up ;

Beat your plough-shares into swords, and your pruning-hooks into spears : let the weak say, I *am* strong.

Assemble yourselves, and come, all ye heathen, and gather yourselves together round about : thither cause thy mighty ones to come down, O Lord.

Let the heathen be wakened, and come up to the

valley of Jehoshaphat : for there will I sit to judge all the heathen round about.

Put ye in the sickle, for the harvest is ripe : come, get you down ; for the press is full, the fats overflow ; for their wickedness is great.

Multitudes, multitudes in the valley of decision : for the day of the Lord *is* near in the valley of decision.

The sun and the moon shall be darkened, and the stars shall withdraw their shining.

The Lord also shall roar out of Zion, and utter his voice from Jerusalem ; and the heavens and the earth shall shake : but the Lord will be the hope of his people, and the strength of the children of Israel.

So shall ye know that I am the Lord your God dwelling in Zion my holy mountain : then shall Jerusalem be holy, and there shall no strangers pass through her any more.

And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

But Judah shall dwell for ever, and Jerusalem from generation to generation.

For I will cleanse their blood *that* I have not cleansed : for the Lord dwelleth in Zion.—Joel iii, 1, 2 ; 9—21.

In those times the usurping powers will yield up, and restore that which they have taken wrongfully.

1. The whole house of Israel, or all the twelve tribes, will be restored.

2. The land of Palestine will be given up, and the Jews will be settled in the land of their Fathers, after their old estates.

3. Ecclesiastical authority be surrendered by Popery and Episcopacy, and the ancient order and gifts be restored to the church, and will be set in the church as is pleasing to God.

4. Heathen darkness will vanish ; Pagan worship cease ; the pure worship of God universally tolerated, will prevail in all the world, among all nations.

In that time Christ, whom the heaven has received, and will retain, until all things shall be restored, as has been predicted by all the prophets, will be sent again into this world ; not to suffer and die ; but to live and reign a thousand years, in Mount Zion, and before his Ancients, gloriously.

But it should be borne in mind that as certain times or seasons have elapsed, in the changing of other dispensations, so also there may be different times or seasons in which the restitution of those things, taken away by usurpation, shall transpire. For instance, forty years transpired after the Patriarchal dispensation ceased, before Israel entered the land of promise, and seven years elapsed after the law and the prophets ceased, before the opening and establishment of the Christian dispensation, on the day of Pentecost. So, likewise, the time of the gathering of the Jews in Palestine, and the restoration of that province may be before that combined army shall invade or besiege

them, and even the cleansing of the land may be after the battle is past; for seven months and seven years may elapse in the burning the implements of war, left in the land. Admitting all these times must elapse, it does not militate against this doctrine, nor the literal interpretation of the prophecies, but confirms them.

Here then we rest the story of the conflicts and woes of the generations of all ages of the world, and go on to learn the results of all the measures adopted and used for the establishment of the kingdom of God in the world, and the final transition of the kingdom, and the transmigration of its subjects to the city of the living God, and then close with appeal to believers and unbelievers, by way of reflection.

“Now far above the starry skies,
Our Jesus fills his brighter throne,
Invisible to mortal eyes,
But not to humble faith unknown.

The countless hosts that round him stand,
The subjects of his glorious power,
Fly thro’ the world at his command,
Or prostrate at his feet adore.

Satan and all his rebel crew,
Who rag’d to pull his kingdom down,
Crush’d by his hand, in ruin now,
Lie trembling at his awful frown.

His name above all creatures great,
He all sustains and all controls,
Yet from his high exalted state,
Looks kindly down on humble souls.

Tho' in the glory he possess'd,
Long ere this world or time began,
He shines the Son of God confess'd,
He owns himself the Son of man.

Tho' once in agonies he died,
Yet now in heav'n he lives ;
Of joy there pours th' eternal tide,
Here saves the sinner who believes.

The Father with approving smile,
Accepts the off'ring of his Son ;
New joy the wond'ring angels feel,
And haste to bear the tidings down.

The welcome news their lips repeat,
Give sacred pleasure to my breast :
Henceforth my soul, thy cause commit
To Christ thy Advocate and Priest."

SECTION X.

THE DISPENSATION OF THE FULNESS OF TIMES.

TEXT: Eph. i, 10: "That in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven and on earth: even in him."

There have been three dispensations sanctioned by divine authority, viz: That of the Patriarchs ; the Law of Moses ; and that of

the Gospel of Christ. And, that there will be another, is evident from the text, and many other declarations of Scripture.

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.—Matt. xix, 28.

And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, *there* ye may be also.—John xiv, 3.

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.—2 Pet. iii, 13.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.—Rev. xiv, 6.

That is called the dispensation of the fullness of times; which is the consummation or completion of all other dispensations. When Christ shall come, and sit on the throne of his glory, the apostles will sit upon thrones; judging the twelve tribes of Israel. And martyrs and saints shall also judge the world.

And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.—Rev. xx, 4.

Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?—1 Cor. vi, 2.

In that dispensation, all things in Christ will be gathered together in one kingdom, both which are in heaven or in earth, that is, all that are in Christ. (But not those that are not in him.) These comprise the quick and the dead; both their souls in heaven and their bodies in the earth; will then be gathered; even in him, and, under his righteous administration, enjoy that rest that remains for the people of God.

There remaineth therefore a rest to the people of God.

For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.—Heb. iv, 9, 10.

That dispensation is represented as a Sabbath, or seventh day of rest. And in like manner, as God rested from his works of creation on the Sabbath or seventh day, which was the fulness of the six days that preceded it, so Christ and his saints will rest on the seventh thousand years, the Millennial Sabbath, which is to be the fulness of all the six thousand years preceding; in which other dispensations have been in progress.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.—2 Pet. iii, 8.

That will be a time of feasting, when the face of the covering, the gross ignorance and moral darkness cast over all people; and the vail of death spread over all nations, shall be destroyed, and the victory

shall consist in life, where tears will never flow, and the rebuke of persecution shall be taken away from off all the earth.

And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees ; of fat things full of marrow, of wines on the lees well refined.

And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

He will swallow up death in victory ; and the Lord God will wipe away tears from off all faces ; and the rebuke of his people shall he take away from off all the earth : for the Lord hath spoken *it*.

And it shall be said in that day, Lo, this is our God ; we have waited for him, and he will save us : this is the Lord ; we have waited for him, we will be glad and rejoice in his salvation.—Isa. xxv, 6, 7, 8, 9.

“ On Zion his most holy mount,
God will a feast prepare ;
And Israel’s sons, and Gentile lands
Shall in the banquet share.

Marrow and fatness are the food
His bounteous hand bestows ;
Wine on the lees and well refin’d
In rich abundance flows.

See to the vilest of the vile,
A free acceptance given ;
See rebels, by adopting grace,
Sit with the heirs of heav’n.

The pain’d, the sick, the dying now,
To ease and health restored,
With eager appetites partake
The plenties of the board.

But O what draughts of bliss unknown,
What dainties shall be given,
When with the myriads round the throne
We join the feast of heav’n.

There joys immeasurably high,
Shall overflow the soul,
And springs of life that never dry,
In thousand channels roll."

It will be a time of universal peace, and wars shall cease in all the world.

And it shall come to pass in the last days, *that* the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.—Isa. ii, 2, 3, 4.

The mountain of the Lord's house shall be in the top of the mountains. The only way we can account for such a location of the Lord's house, is, that in the new earth all the mountains will be connected in one unbroken range, under the equator, forming the highest part of the earth, and the Lord's house will be established on the Mountain of Zion, as king David's was in Jerusalem.

Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness.

For they call themselves of the holy city, and stay

themselves upon the God of Israel ; The Lord of hosts is his name.

I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them ; I did them suddenly, and they came to pass.—Isa. xlviii, 1, 2, 3.

Christ will there teach by his law, revealed by his word, sent forth to all the world, by his messengers ; and God's saints will all walk in his paths, for righteousness shall dwell there.

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.—2 Pet. iii, 13.

Then Christ, who was represented in the parable as a certain nobleman, will return, having received the kingdom.

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.—Luke xix, 11—14.

It was customary, anciently, when kingdoms were combined in universal empires, for noblemen who aspired to the throne of any kingdom or province, at the death of the king, or the abdication of the throne, to go up to the capital seat of the empire to receive the kingdom. And as there were

generally competitors for the crown, the noblemen would call together their friends and distribute their goods or money among them, to enlist suffrages. And when arriving at the seat of the empire, the successful candidate was seated at the right hand of the emperor, and the crown placed upon his head, and his name proclaimed as the king of such a territory or province. After receiving the kingdom, if it was known that any of the citizens hated him, and would not have him to reign over them, the new king appointed ambassadors, and sent them through all the length and breadth of his territory, to proclaim his name as their king, to make known his laws, or the policy of his government, and to require of the people some action, in the observance of his commands, by which they should show their allegiance to their new sovereign. And if it was found that there was a formidable opposition against his authority, an army, collected from other nations combined in the empire, escorted the new king to his throne, and supported his authority, while the king rewarded his friends and punished his enemies, that would not have him to reign over them.

So also Christ, when he ascended upon high, gave gifts to men, and was seated at the right hand of the Emperor of worlds, and the crown placed upon his head, and

his name proclaimed as the King of Glory. But there always has been a large majority of the world opposed to his reign ; and he also has appointed and sent his ambassadors to go to and fro through the earth, to proclaim his name as King of Kings, to make known his laws, or the order of his kingdom, and require the people to show their allegiance to him as their rightful sovereign, by some act of obedience to his commands. And when he returns he will be escorted from heaven to earth, by all the holy angels, when he shall come to be glorified in his saints, taking vengeance on them that know not God and obey not the gospel.

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

He that descended is the same also that ascended up far above all heavens, that he might fill all things.

And he gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers. —Eph. iv, 8, 10, 11.

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized, shall be saved ; but he that believeth not, shall be damned.—Mark xvi, 15, 16.

And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ :

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ;

When he shall come to be glorified in his saints, and

to be admired in all them that believe (because our testimony among you was believed) in that day.—2 Thess. i, 7, 8, 9, 10.

The scenes of that day were revealed to Ezekiel, in the vision of the Valley of Dry Bones.

And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live ; and ye shall know that I *am* the Lord.

So I prophesied as I was commanded : and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above : but *there was* no breath in them.

Then said he unto me, Prophecy unto the wind, prophecy, Son of man, and say to the wind, Thus saith the Lord God ; Come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel : behold, they say, Our bones are dried, and our hope is lost : we are cut off for our parts.

Therefore prophecy and say unto them, Thus saith the Lord God ; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

And ye shall know that I *am* the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

And shall put my Spirit in you, and ye shall live, and I shall place you in your own land : then shall ye know that I the Lord have spoken *it*, and performed *it*, saith the Lord.—Ezek. xxxvii, 1—14.

And also in the vision of the union of

sticks. This is explained and confirmed in the same chapter, verses 21—27:

And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

And David my servant *shall be* king over them; and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever.

Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

My tabernacle also shall be with them; yea, I will be their God, and they shall be my people.

The sticks of Joseph and Judah represents the two kingdoms of Judah and Israel, which will then be united, and David, meaning Christ, shall reign over them.

If any are disposed still to doubt the gathering of both the Jews and Gentiles, in the dispensation of the fulness of times, let

them read the sixtieth chapter of Isaiah. But some are disposed to object, and say, that this proves too much, for it is not reasonable to believe that all the descendants of Jacob will be saved. True, we do not expect that all the Jews or Gentiles are to be saved. But we do not understand that the whole house of Israel, here mentioned, includes all the posterity of Jacob. For we read: "they are not all Israel which are of Israel."

Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel.

That is, They which are the children of the flesh, these *are* not the children of God; but the children of the promise are counted for the seed.—Rom. ix, 6, 8.

But we do not find that any are called Israel, who are not of the natural descendants of Jacob. Consequently, though we admit that not all the Jewish race will be included; yet we understand that some of all the tribes will be restored, before this dispensation of the fulness of times ushers in, and they will be converted, and they, with all that have died in faith, who belonged to that nation, will constitute the whole house of Israel, and that all the Gentiles who are living and believe, and all that have died in faith, will be gathered in Christ's kingdom as the fruit or fulness of the dispensations of God to man. That will be the time of the manifestation of the sons of God. When the whole of God's people, who are

created new in Christ, comprising the Jews, who have had the first fruits of the Spirit, and all the Gentiles that receive the spirit of adoption, will be delivered from the bondage of corruption, into the glorious liberty of the children of God.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope ;

Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

For we know that the whole creation groaneth, and travaileth in pain together until now :

And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.—Rom. viii, 19, 20, 21, 22, 23.

Some have supposed that the creation here mentioned, includes both man and beast; but if it does, it includes no more than are newly created, by the redemption of their bodies, and such will not hurt nor destroy in all God's holy mountain.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them.

And the cow and the bear shall feed ; their young ones shall lie down together : and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

They shall not hurt nor destroy in all my holy moun-

tain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isa. xi, 6, 7, 8, 9.

If any still doubt, let them read at their leisure the whole of the eleventh and twelfth chapters of Isaiah.

THE THOUSAND YEARS OF CHRIST'S REIGN;
OR THE NEW JUBILEE.

“What sound is this salutes my ear?
'Tis Gabriel's trump methinks I hear,
Th' expected day is come;
Behold the heav'n, the earth and sea,
Proclaim the year of Jubilee,
Return, ye exiles, home.

Behold the fair Jerusalem,
Illuminated by the Lamb,
In glory doth appear;
Fair Zion's rising from the tomb,
To meet the bridegroom now he's come
Which hails the jubilee year.

My soul is striving to be there,
I long to rise and wing the air,
And trace the sacred road;
Adieu! adieu! all mortal things,
O! that I had an angel's wings,
I'd quickly see my God.

Fly! gracious moments, fly, O fly!
I thirst, I pant, I long, I try,
Angelic joys to prove;
Soon shall I quit this house of clay,
Clap my glad wings and soar away,
And shout redeeming love.”

Christ, in describing the scene when the Master shall shut the door, says:

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the

prophets, in the kingdom of God, and you *yourselves* thrust out.

And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.—Luke xiii, 28, 29.

By comparing this with Heb. xi, 13, 39, 40, we shall see that Abraham and his posterity, who died in faith, received not the promises only in the prospective view of the vision of faith, yet, in the times of restitution, Abraham, and Isaac, and Jacob, and all the prophets, and all that have died in faith, of the posterity of Abraham, in number as the stars in the sky, and the sands on the sea shore; and the innumerable multitude, which are of all nations and kindreds, and people, and tongues, redeemed from among the Gentiles, shall come from the east, and the west, and the north, and the south, and shall set down in the kingdom of God. They will then be made perfect and receive the promise, viz: The heavenly country for which they looked, while pilgrims and strangers on the earth; and after reigning with Christ, in the new earth a thousand years, will enter into that city which God has prepared for them.

But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.—Heb. xi, 15.

The promise to Abraham not only embraced the land of Canaan, but the world.

As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

Neither shall thy name any more be called Abram ; but thy name shall be Abraham ; for a father of many nations have I made thee.

And I will make thee exceeding fruitful, and I will make nations of thee ; and kings shall come out of thee.

And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant ; to be a God unto thee, and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession ; and I will be their God.—Gen. xvii, 4—8.

For the promise that he should be the heir of the world *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.—Romans iv, 13.

And yet Abraham did not possess it in his day. For he bought a small parcel of it to bury his dead. Nor have his descendants possessed it but a few years.

And he gave him none inheritance in it, no, not *so much as* to set his foot on : yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.—Acts vii, 5.

I *am* a stranger and a sojourner with you : give me a possession of a burying-place with you, that I may bury my dead out of my sight.—Gen. xxiii, 4.

The people of thy holiness have possessed it but a little while : our adversaries have trodden down thy sanctuary.—Isa. lxi, 18.

But it is promised to them for an everlasting possession ; and at the time of which the prophets speak, they will possess it.

For God says, "I the Lord will hasten it in his time."

There are now probably forty or fifty thousand Jews in Palestine, who are expecting that their brethren, comprising over ten millions, now scattered among all nations, will soon join them in the land of their fathers. But there are certain obstructions to prevent their return.

The Mahommedan Turkish government holds jurisdiction over the province of Palestine. And Russia, who has more of the Jews under her dominion than all other nations, refuses to let them go, while the Turks rule that province. But recent events indicate that these hindrances will soon be removed, either by the Jews taking possession of that province, by virtue of the mortgage which the Rothschilds now hold on it, or by the downfall of the Mahommedan Imposition, which according to prophecy, must come to its termination within ten years.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.—Rev. xix, 20.

SECTION XI.

THE COMING AND RIGHT OF CHRIST TO REIGN.

TEXT: *continued from Section VII:*
“Until he come whose right it is, and I will give it him.”

Having shown, in a former section, that the kingdom of Israel is subverted, and is no more, I now resume the subject, and proceed to consider the coming of Christ, and to show his right to the kingdom; and his reign in this world, during a millennium or one thousand years.

We find two classes of prophecies concerning our Lord Jesus Christ. One describes his first coming into this world. The other makes known his second coming. And as there are important things revealed concerning both these events, I propose to consider some of them.

First. His descent was literally such as the prophets had described.

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.—Psa. cx, 1.

Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.

He saith unto them, How then doth David in spirit call them Lord, saying,

The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.—Matt. xxii, 42, 43, 44.

Second. The time predicted of his coming was literally fulfilled.

And saying, The time is fulfilled, and the kingdom of God is at hand : repent ye, and believe the gospel.—Mark i, 15.

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not.—Luke i, 15.

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.—Gal. iv. 4.

The place where he was born was foretold, and literally fulfilled.

But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be Ruler in Israel ; whose goings forth *have been* from of old, from everlasting.—Micah v, 2.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judea : for thus it is written by the prophet,

And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda : for out of thee shall come a Governor, that shall rule my people Israel.—Matt. ii, 4, 5, 6.

Fourth. The manner of his coming, though miraculous, was literally verified.

Therefore the Lord himself shall give you a sign ; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.—Isa. vii, 14.

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.—Matt. i, 23,

And all things must be fulfilled that are written in the law, and in the prophets, and in the Psalms concerning Christ, and must have an end; but that does not show that they have all been fulfilled, or that they have yet had an end.

And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors : for the things concerning me have an end.—Luke xxiv, 44 ; xxii, 37.

Then we turn our attention to the scriptures of truth, to learn whether any thing is said concerning Christ's coming more than once. He said to his disciples : "Ye shall not have gone over the cities of Israel, till the Son of man be come." But this referred to his sending them into every city and village whither he himself would come, and has no reference to his second or third coming. So likewise he said : "There be some standing here which shall not taste of death, till they have seen the Son of man coming in his kingdom." But according to Peter's account, they saw this when they were with him on the Mount of Transfiguration.—Matt. xvi, 48; Luke x, 1; 2 Pet. i, 16, 17, 18.

Christ said in John xiv, 3 :

And if I go and prepare a place for you, I will come

again and receive you unto myself; that where I am, *there* ye may be also.

Here we have a direct promise of his coming again; and also, that he will then take his disciples to himself, that where he is they may be also. This has never yet been fulfilled. And if we would know when it is to be fulfilled, let us turn to Mat. xxv, 31, 34:

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Paul calls this the coming of Christ the second time; and gives us to expect it will take place at his appearing and kingdom.

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.—Heb. ix, 28.

I charge *thee* therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.—2 Tim. iv, 1.

Here, then, we find the time referred to in the text, viz: at his appearing and kingdom; when he shall come to take the kingdom, and reign in Jerusalem, and in Mount Zion, and before his ancients gloriously.

Some have supposed that Christ received the kingdom at his first coming. If so, it could not be said: "It shall be no more." For his coming was before the last overturn and subversion of the kingdom of Israel.

Consequently, although the kingdom of God has been preached ever since John the Baptist; and although Christ was crowned king; and all power was given him in heaven and earth; yet he has not appeared the second time, to reign on the earth; nor has the time come for the saints to take and possess the kingdom. For flesh and blood cannot inherit the kingdom of God. But Christ, who now is seated on his Father's throne, will set upon the throne of his glory, and then he will fulfill his promise.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.—Rev. iii, 21.

But before proceeding to describe the reign of Christ, we will take into consideration his right to the kingdom.

Earthly kings have urged their claims to kingdoms, upon various considerations: such as the following: 1. Birth, or heirship. 2. Gift. 3. Conquest. 4. Election by the former king or choice of the people. 5. Purchase or redemption.

From all these considerations Christ has a right to the kingdom.

1. He is the only begotten Son of God, and heir of all things. And being the son of David, according to the flesh, he was born king of the Jews.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.—John iii, 16.

Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds.—Heb. i, 2

Saying, Where is he that is born King of the Jews ? for we have seen his star in the east, and are come to worship him.—Matt. ii, 2.

2. The kingdom is his by gift.

I will declare the decree: the Lord hath said unto me, Thou *art* my Son ; this day have I begotten thee.

Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people.

I have found David my servant ; with my holy oil have I anointed him :

With whom my hand shall be established : mine arm also shall strengthen him.

The enemy shall not exact upon him ; nor the son of wickedness afflict him.

And I will beat down his foes before his face, and plague them that hate him.—Psa. ii, 7, 8 ; lxxxix, 19—23.

The Father loveth the Son and hath given all things into his hand.—John iii, 35.

3. The kingdom is his by conquest.

For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him that had the power of death, that is, the devil.—Heb. ii, 10, 14.

And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.—Col. ii, 15.

4. He is God's elected or chosen king, and his people unite harmoniously in this choice.

Comfort ye, comfort ye my people, saith your God.—Isa. xl, 1.

To whom coming *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious.—1 Pet. ii, 4.

5. The kingdom belongs to Christ by purchase, and by right of redemption.

For ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God's.—1 Cor. vi, 20.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree,—Gal. iii, 13.

Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition of your fathers.—1 Pet. i, 18.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by the blood out of every kindred, and tongue, and people, and nation;

And hast made us unto our God kings and priests: and we shall reign on the earth.—Rev. v, 9, 10.

To these may be added, the considerations that by and for him all things were created, and upheld.

All things were made by him; and without him was not any thing made that was made.

He was in the world, and the world was made by him, and the world knew him not.—John i, iii, 3, 10.

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

And he is before all things, and by him all things consist.—Col i, 16, 17.

These, and many other considerations, which might be urged, in view of his dig-

nity of character, his love to his people, his righteousness, goodness, wisdom and skill, are strong reasons why the kingdom should be given him.

Having considered his right to the kingdom, I go on to describe the glorious reign of Christ and his people, and the happy result of his giving up the kingdom, when his followers will make their transition to the New Jerusalem.

When Pharaoh promoted Joseph, in Egypt, he made him ruler over all his kingdom: "only in the throne will I be greater than thou," said he. And so, also, God has exalted his Son Jesus Christ. a

Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.—Gen. xli, 40.

Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

Which is his body, the fulness of him that filleth all in all.—Eph. i, 20, 21, 22, 23.

For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted which did put all things under him.—1 Cor. xv, 27.

We have an interesting account of the reign of Christ, in Jer. xxiii, 5—8.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall

reign and prosper, and shall execute judgment and justice in the earth.

In his days Judah shall be saved, and Israel shall dwell safely : and this is the name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**

Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt ;

But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them ; and they shall dwell in their own land.

From this we learn that Christ, as a righteous branch, will reign as a king, and execute judgment and justice in the earth. He has never yet reigned in this manner ; for he said : I am among you as one that serveth ; and in regard to executing judgment, he said : " I judge no man." It is likewise stated that in his days Judah shall be saved, and Israel shall dwell safely. This has never yet been fulfilled. For both these kingdoms have been subverted ever since the Roman dispersion. But the time will come, when the Lord, who brought up the children of Israel out of Egypt, will bring and lead the seed of the house of Israel out of every country whither he had driven them. And then they will call him, "**THE LORD OUR RIGHTEOUSNESS.**"

This seed is the same as designated by Isaiah as "**THE HOLY SEED,**" and by Paul as the "**CHILDREN OF THE PROMISE.**"—Isa. vi, 13 ; Rom. ix, 8. The same as are call-

ed the seed of Jacob, the seed of the blessed of the Lord, in Isa. lxxv, 9, 23.

These, together with the innumerable Gentile multitude, of all nations, will stand on Mount Zion with the Lamb.

And I heard the number of them which were sealed : *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

And I looked, and lo, a Lamb stood on Mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder : and I heard the voice of harpers harping with their harps :

And they sung as it were a new song before the throne, and before the four beasts, and the elders : and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.—Rev. vii, 4 ; xiv, 1, 2, 3.

According to the order of events, in John's vision, the 144,000 of the tribes of the children of Israel, will be sealed after the opening of the sixth seal. See Rev. vi, 12, and vii, 1, 2, 3. Here we have the number of them that will hereafter be converted, which, with all the patriarchs and prophets, and the Jews and Gentiles who have died in faith, and all that shall be alive at his coming, together with infants and children, shall be gathered into one church and kingdom ; no more to be scattered or dispersed.

Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of my God, and the name of

the city of my God, *which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*—Rev. iii, 12.

He will then, with propriety, be called Emmanuel, for he will be God with us.

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.—Matt. i, 23.

From these and many other things said in the Prophets, and in the Psalms, it appears that when Christ receives the kingdom, he will organize it by appointing his servants, the patriarchs, and prophets, and apostles, as kings, and priests, and judges; and execute justice and judgment by the revelation of his word from Jerusalem, and by sending his law out of Zion by his servants, who shall then rule in judgment under the king, who reigns in righteousness.

Behold, a King shall reign in righteousness, and princes shall rule in judgment.—Isa. xxxii, 1.

“Then the spirit will be poured upon them from on high,” “and the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever.

For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost.

For he that in these things serveth Christ, is acceptable to God and approved of men.—Rom. xiv, 17, 18.

In that dispensation, God will judge the world in righteousness by his Son, whom he foreordained.

Because he hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained : whereof he hath given assurance unto all men, in that he hath raised him from the dead.—Acts xvii, 31.

1. Christ will judge the twelve tribes of Israel, by his apostles, as the judges judged Israel.

Our God shall come, and shall not keep silence : a fire shall devour before him, and it shall be very tempestuous round about him.

He shall call to the heavens from above, and to the earth, that he may judge his people.

Gather my saints together unto me ; those that have made a covenant with me by sacrifice.

And the heavens shall declare his righteousness : for God is judge himself. Selah.—Psa. 1, 3, 4, 5, 6.

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.—Matt. xix, 28.

2. He will judge the nations, and all those who have washed their robes, and made them white with the blood of the Lamb, shall stand before the throne, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them.

Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them.—Rev. vii, 15.

3. He will judge angels which are reserved to the day of judgment.

For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.—2 Pet. ii, 4.

4. He will judge the devil and his angels, for whom everlasting fire was prepared.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.—Rev. xx, 10.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—Matt. xxv, 41.

But here, some seem to be at a loss to understand how these events can have place, and be fulfilled in one day. This problem is solved by the apostle.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.—2 Pet. iii, 8.

By this we learn that the day of judgment will be a thousand years long; and this will afford opportunity for Christ to decide between him that serveth God and him that serveth him not. To raise the just that are his at his coming; to reign on Mount Zion on the earth; to loose Satan out of his prison, and to destroy him and his angels, and all the wicked who are deceived by him.

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them—Rev. xx, 8, 9.

When Christ comes, this dispensation of the fulness of times, will commence; and

when he shall have changed the living saints, and destroyed the wicked that are living at his coming, and judged the quick and the dead, at his appearing and kingdom, his saints will have part in the first resurrection, and sinners shall be banished from his presence into everlasting fire.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Rev. xx, 5, 6.

As Christ's resurrected body retained all the members and organs of sense and sensation, that it did before his death, so also will the bodies of immortal saints retain their physical organization, and mental faculties, in the resurrection. And being free from corruption, and pain, and weariness, and furnished with means of using those faculties, and senses, they will have opportunity to employ them, with more alacrity and delight, than they ever did in their mortal state.

The glory of the Savior, whom they will see as he is ; the beauty of angels ; the youthful forms of the saints ; and the splendor of the new heavens and the earth, will furnish them with visions of beatific employment for their eyes.

Thine eyes shall see the King in his beauty : they

shall behold the land that is very far off.—Isa. xxxiii, 17.

The harmonious music of the songs of praise of angels and saints, and the proclamation of the word of the Lord, and the conversation of saints, that have lived in every age and part of the world, will furnish amusement for the ears.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.—Isa. xxxv, 5.

The sweet odors of all the bowers and blossoms and flowers of the elysian fields of paradise, will be a sweet smelling savor.

The tree of life, that shall yield its twelve manner of fruit every month; (not merely once a month;) but like trees in the tropical climes, blossoming, maturing, and ripening continually; with the fruit of all other trees, and herbs, and grains, will afford a rich repast for the taste.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.—Rev. xxii, 2.

The divine influences of the Holy Spirit on purified passions and spirits, with all the influences of social intercourse with saints and angels; together with all the sympathies of immortal perfected natures, will give exercise to feelings, and delightful sensations of joy, and happiness, and pleasures unutterable.

All these combined, with the privilege of communing with God, and meeting death-divided friends, and all the best and wisest of all ages, will enable the redeemed to realize all that Job anticipated: "Then shall I be satisfied, when I awake in thy likeness."

But, add to this the intellectual banquet of progressing in the knowledge of God, and of our Lord Jesus Christ, and the holy science of divinity, as well as in those of nature; with the capacities to understand and retain all that we ever have, or shall learn, and we can appreciate, in some degree, by anticipation, what the apostle said, "Then shall I know, as even also I am known." 1 Cor. xiii, 12.

This is to be the happy state of all the redeemed of all nations. Not merely for a few days, or months, or years; but for a thousand years. While Christ will dwell, personally, with them, on the new earth, seated on his throne, reigning in Zion, and before his ancients, gloriously.

But after the thousand years are finished, Satan must be loosed for a little season, and the rest of the dead, that lived not till after the thousand years, shall come up on the breadth of the earth, and encompass the camp of the saints, and the beloved city; and fire from God out of heaven shall come down, as it did on Sodom, and devour them.

This is the last account we have of Satan's works, or of his subjects.

Some seem to blend this account with that given by the prophet Ezekiel, of the armies of Gog, of the land of Magog, that shall come up on the mountains of Israel; because the same names are used. But when we consider that the army of Gog was the last, and probably the greatest spoken of in the prophecies, concerning events before the thousand years commenced, so it would be natural to call the next army by the same name, on account of their number, as no other name would be more appropriate to identify a combination of all nations against the saints, than that which was used to describe the many people, and nations, that were combined against the Jews in the army of Gog.—Ezek. lxxxviii, 3, 4, 22, and xxxvii, 2, 4, 5, 6.

But others are ready to object, and say, it cannot be that the wicked would be disposed, or dare to attempt to fight a battle, after rising from the dead. Why not? They will have the same corrupt dispositions then that they have now. The same devil to tempt them. The same motives to induce them. And will be more easily deceived, because the light of truth will not be restored to them, and the desperation that will pervade their mind, together with the power of deception exerted by Satan in his der-

nier resort, will be fully more likely to gather them in such an enterprise, than while here.

But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.

Because the carnal mind is enmity against God : ' for it is not subject to the law of God, neither indeed can be.—Rev. ii, 5 ; viii, 7.

When the great white throne appears, and the books are opened, the dead will be judged according to their works, and whosoever is not found written in the Book of Life, will be cast into the lake of fire ; which is the second death.

Christ will give up the kingdom to the Father, at the expiration of the seventh thousand years, when Christ shall have put down all rule and all authority and power. For he must reign until this is accomplished.—1 Cor. xv, 24, 25.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them.

And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life ; and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them ; and they were judged every man according to their works.

And death and hell were cast into the lake of fire. This is the second death.—Rev. xx, 11, 22, 13, 14.

Here then we rest, and take the telescope

of prophecy, and look, by faith, to find the future circumstances and everlasting state of God's people, redeemed from the earth.

SECTION XII.

THE TRANSITION TO THE NEW JERUSALEM.

TEXT: Rev. xxii, 14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The city having been described in a former section, I shall proceed to consider its privileges. When our first parents were driven from Eden, on account of their transgression, they were deprived of the right to the Tree of Life. Since that, man has not been permitted to eat of the fruit of the Tree of Life, Although the leaves were originally designed for the healing of the nations; yet the nations have not been healed; and death has reigned from Adam to Moses, and to the present, and will, until it is swallowed up in victory.

Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

So he drove out the man: and he placed at the east

of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.—Gen. iii, 23, 24.

Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.—Rom. v, 14.

When the dying penitent thief prayed on the Cross, saying, "Lord, remember me, when thou comest into thy kingdom," Jesus gave him a promise adapted to his prayer; by which we understand the intermediate state of departed spirits, between death and the resurrection, is called paradise.

And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.—Luke xxiii, 43.

Christ did not ascend to heaven itself; for he said to Mary: "I am not yet ascended," and this was after he arose from the dead. And Paul said he knew that one was caught up to the paradise of God, and heard unspeakable words: but whether in the body or out, he could not tell. From which it is evident, that he believed a man could exist, absent from the body, in such manner as to be conscious of hearing. And this was undoubtedly the source from which he derived the confident knowledge, expressed in 2 Cor. v, 6, 8.

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord.

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.—Phil. i, 22, 23, 24.

This caused him to hesitate what to choose; whether to depart and be with Christ, or to abide in the flesh.

There salute thee Epaphras, my fellow-prisoner in Christ Jesus;

Marcus, Aristarchus, Demas, Lucas, my fellow-laborers.—Phil. i, 23, 24.

Christ not only gave a promise to the thief on the cross, but also to all that overcame the world.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.—Rev. ii, 7.

As the tree of life was in the garden of Eden, so when the new earth shall be created, the tree of life will be there, and all that overcome will be permitted to eat of this tree, which is now in the midst of the paradise of God, and will then be in the new earth as it was in Eden.

For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.—Isa. lv, 12, 13.

This tree of life, also, will grow and flourish in the city of the New Jerusalem, in all its luxuriance and fruitfulness.

In the midst of the street of it, and on either side of

the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations—Rev. xx, 2.

Those who do his commands, instead of transgressing them as Adam did, will have right to partake of all the trees in the midst of the street, and on either side of the river. By which we understand that there will be many of them there.

There will be the river of water of life proceeding out of the throne of God and the Lamb: clear as crystal.

They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

For with thee is the fountain of life: in thy light shall we see light.—Psa. xxxvi, 8, 9.

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.—Zech. xiii, 1.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.—Rev. xxi, 6.

From these we learn that this fountain is the source of the river of the pleasures of God's people, with which they shall be abundantly satisfied. That this Fountain will come forth of the house of the Lord, in such abundance, that mountains will drop down new wine, and the hills shall flow with milk, and all the rivers shall flow with pure waters. That this fountain shall be opened to the house of David, and to the

inhabitants of Jerusalem, for sin and uncleanness, in that day when they shall look upon him whom they have pierced, and shall mourn for him as one mourneth for his first born son.

The waters of this fountain are proffered to all that thirst, both Jew and Gentiles. Hence, the prophets have invited those who thirst to come, without money or price. And Christ invited any that thirsteth to come and drink. And the Spirit and the Bride say, Come; let him that heareth these invitations, say Come; and whosoever will, let him drink the water of life freely.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.—Isa. lv, 1.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.—John vii, 37.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.—Rev. xxii, 17.

But as this river will proceed out from the throne of God and the Lamb, in the New Jerusalem, it shows conclusively that even after Christ gives up the kingdom, and becomes subject to the Father, he will reign with his father for ever and ever.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.—Rev. xxii, 3.

This harmonizes with many other scriptures, that represent his reign and government, as an everlasting dominion, and of the increase of his government there shall be no end.

In the Apocalypse he is represented as having many crowns.

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.—Rev. xix, 12.

Earthly kings wore as many crowns as they ruled over different countries or nations. And our Lord Jesus Christ is entitled to many crowns, for he is ruler of all nations and all worlds. And as we read of his being anointed, and crowned with glory and honor before the world was; and at his ascension; so he will be crowned when he comes to reign in the new earth, and when he shall give up the kingdom, in the New Jerusalem, he will be crowned as prince forever, in the New Jerusalem.

I was set up from everlasting, from the beginning, or ever the earth was.—Prov. viii, 23.

And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.—Matt. xxviii, 18.

Another privilege pertaining to this city, is, that there will be no night there; neither will its inhabitants need the light of candles, or of the moon, or stars, neither of the sun. For the Lord God will lighten it, and the Lamb will be the light thereof.

And the city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof.

And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever.—Rev. xxi, 23 ; xxii, 5.

Christ is represented as the true light of the whole world ; and his countenance is represented to be “ as the sun shineth in his strength.”

In him was life ; and the life was the light of men.

That was the true Light, which lighteth every man that cometh into the world.—John i, 4, 9.

And was transfigured before them : and his face did shine as the sun, and his raiment was white as the light.—Matt. xvii, 2.

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and his hairs were white like wool, as white as snow ; and his eyes were as a flame of fire ;

And his feet like unto fine brass, as if they burned in a furnace ; and his voice as the sound of many waters.

And he had in his right hand seven stars : and out of his mouth went a sharp two-edged sword ; and his countenance was as the sun shineth in his strength.—Rev. i, 13, 14, 15, 16.

If Christ in his transfiguration appeared with a face like the sun, and in the vision of John his countenance was as the sun shineth in his strength, it requires nothing inconsistent to believe, that in the New Jerusalem, he will be the light of the city of the living God ; for “ God is light and in him is not any darkness at all ;” and “ God who hath commanded the light (of this natural

world) to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ."—John i, 5; 2 Cor. iv, 6.

Another circumstance that will conduce to the happiness of those who enter that city, will be that there will be no death, sickness, sorrow, nor crying there.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.—Rev. xxi, 4.

And, to make the condition of the righteous safe, nothing that defileth, or worketh abomination, or maketh a lie, will enter there.

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.—Rev. xxi, 27.

And to complete the felicity and happiness of all the blessed of the Lord, God and the Lamb will dwell there, and will be the Temple of that city, and the whole family in heaven and earth will bring the glory of all nations into it, and shall unite harmoniously and perpetually in worshipping God and the Lamb forever, even forever and ever.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

And they shall bring the glory and honor of the nations into it.—Rev. xxi, 3, 22, 26.

Some have supposed this city to be the church, but the church are to dwell in it after the heavens and earth, which are now, are fled away, and there is no place found for them: by which we understand it will not be located on this earth, as many have calculated; but when it shall come down from God out of heaven, the new heaven and earth will have been created and inhabited by Christ and his saints a thousand years, in which all things shall be subdued unto him, and then when he shall give up the kingdom to the Father, this city will descend.

But as he who will then set upon the throne, will make all things new, we cannot calculate with any precision, the location of that city; whether it will be on the new earth or be an independent world of itself. But, from some things revealed concerning it, we are inclined to believe that it will be an independent world, not connected with this globe, or any other planet in the system of worlds. For it will not need the light of the sun, or moon, nor of the stars. But as the Lord God and the Lamb will be the light thereof, it seems to be more than probable, that it will be the centre of all other planets, and the source from which the

whole system of worlds derive their light and motion.

And the city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof.—Rev. xix, 23.

Whether this city is to be the constant, abiding place of those redeemed from this earth, or whether it will be open and free for them to enter into, and visit occasionally, has been a question with many. And also whether it will be open to the inhabitants of other worlds, or to the angelic hosts, has been a subject of enquiry. From some things revealed in the scriptures, which have been quoted in this treatise, it seems that the saints will have the right at all times to enter in through the gates ; for the gates will not be shut at all by day, and there will be no night there. And the nations of them which are saved, shall walk continually in the light of the city ; but as God himself is not confined to the heaven of heavens, but makes the clouds his chariot, and rides upon the wings of the wind, and visits every part of the universe ; and as Christ descended to the earth and ascended from it, and will come again and take his people to himself ; and also as the angels and Moses and Elias have been permitted to leave the heavenly worlds, to visit this world, so also the saints who will have right to enter into the city, will not be con-

fined to the city, but will inhabit the new earth, and go up to the city to worship the Lord of hosts, and will mingle with all the angels and heavenly hosts of seraphic millions around the throne of God and the Lamb, while eternity, or duration unmeasured, moves on in a world without end.

A VISION OF THE KINGDOM OF CHRIST
AMONG MEN.

“Lo, what a glorious sight appears,
To our believing eyes !
The earth and seas have pass’d away,
And the old rolling skies.

From the third heaven, where God resides,
That holy, happy place,
The new Jerusalem comes down,
Adorn’d with shining grace.

Attending angels shout for joy,
And the bright armies sing :
“Mortals, behold the sacred seat
Of your descending King.

“The God of glory down to men
Removes his bless’d abode ;
Men, the dear objects of his grace,
And he the loving God.

“His own soft hand shall wipe the tears
From ev’ry weeping eye ;
And pains, and groans, and griefs, and fears,
And death itself shall die.”

How long, dear Savior, O how long
Shall this bright hour delay ?
Fly swifter round, ye wheels of time,
And bring the welcome day.”

Having examined the appearance of the kingdom of God, in the different phases in which it presents its glories to our view, retrospectively, perspectively, and prospectively, in the Prophecies and Promises of God's word contained in the Bible, I will now come to a closing of these illustrations, with a few remarks by way of reflection on what has been illustrated.

REFLECTIONS ON THE SUBJECTS ILLUSTRATED.

ON reviewing the subjects illustrated, we are led to the following reflections, viz:

1. That God exists in the heaven of heavens as an Identical person, having form and parts, with infinite perfections of physical and moral faculties. 2. That heaven is a local place, where God inhabits eternity; dwelling in light, as the fountain and centre of the light of all solar systems of worlds. 3. That the throne of God is prepared in the heavens, as the seat of his dominion and power. 4. That his kingdom rules over all worlds, and is manifested to us in this world, as comprising a King, Subjects, Territory, and Law. 5. That Jesus Christ is God's chosen and anointed King, and was foreordained before the foundation of the world; but was manifested in these last times for us. That Man, as well as Angels, and all the heavenly hosts, are the subjects of God's kingdom. 7. That the heavens and earth, comprising this, and all other solar systems of worlds, are the Territory of God's kingdom. 8. The revelation of the will of God, in all worlds, and under every dispensation, is the Law of his kingdom. 9. That the

kingdom of God is revealed to mankind in different phases, by the appearance of its several elements, according to the capacities and circumstances of those who live under its dispensations. 10. That it was prepared for man from the foundation of the world; but was forfeited by man's transgression: and redeemed by Jesus Christ. 11. That it was proffered to Israel on condition of obedience, and lost by their rebellion in rejecting Christ as their king. 12. That it was taken from the house of Israel, and given to the Christian Church, composed of Jews and Gentiles. 13. That under the Christian dispensation it is freely proffered to all mankind, on condition of repentance from dead works and faith toward God. 14. That in the fulness of times, there will be a restitution of all things, which have been wrongfully usurped; when Paganism will vanish away, Popery be overthrown, and Mahommedanism fall to rise no more; and the Jews and Gentiles, having equal light and liberty, will come in and see the salvation of God together. 15. That, in the dispensation of the fulness of times, Christ will come and reign on the earth a thousand years; the living saints changed, the righteous dead resurrected, will then reign with Christ on the new earth, in the regeneration. 16. That the devil and his angels, and the wicked of all na-

tions, when they come up in the last resurrection, on the breadth of the earth, will be cast into the lake of fire and brimstone, which is the second death. 17. That, at the end of the thousand years, when all things shall be subdued unto Christ, then the Son himself will give up the kingdom to God, even the Father, that God may be all in all. 18. And that when God, who has prepared his throne in the heavens, shall accept the redeemed multitude, as the purchase of his own blood, in the sacrifice of his Son, then he will receive them into those many mansions in his house, or dwelling place, in the city of the living God, the new Jerusalem.

Having steered my course thus, by the assistance of the Bible as my chart, and the spirit of truth as my needle on the compass of revolving worlds on worlds, I have, in my own mind, succeeded in shunning the rocks of unbelief and error, on the one hand, and the quick sands of mystical interpretations, on the other; and find myself at rest in the haven of truth. And here by the quadrant of faith, and the telescope of divine revelation, in the prophecies and promises of God's word, I have sweet visions of the latitudes and longitudes of this world, and of that which is to come.

Here, then, I take my leave of the reader, expecting soon to try the realities of those

things of which I have been treating, in this brief illustration.

“When thou, my righteous Judge, shall come
To call thy ransom’d people home,
Shall I among them stand ?
Shall such a worthless worm as I
Who sometimes am afraid to die,
Be found at thy right hand ?

I love to meet among them now,
Before thy gracious throne to bow,
Though weakest of them all ;
But can I bear the piercing thought,
To have my worthless name left out,
When thou for them shalt call ?

Prevent, prevent it, by thy grace !
Be thou, dear Lord, my hiding place,
In that expected day :
Thy pard’ning voice, O let me hear,
To still each unbelieving fear,
Nor let me fall, I pray.

Let me among thy saints be found,
Whene’er th’ archangel’s trump shall sound,
To see thy smiling face ;
Then loud, through all the crowd, I’ll sing,
While heaven’s resounding mansions ring,
With shouts of boundless grace.”

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